CERTAIN

# SELECT DISCOURSES

On those most Important Subjects, requisite to be well understood by a

# CATECHIST

In laying the FOUNDATION of

*Christian Knowledge* in the Minds of *Novitiates*,

*VIZ.*

I. The Doctrine of the TWO COVENANTS both LEGAL and EVANGELICAL.

II. On FAITH and JUSTIFICATION.

## FIRST, DISCOURSES

*I. Of the Nature, Ends and Difference of the Two Covenants.*

*II. A Practical Discourse on Faith, shewing the Nature and Difference of that Faith which is* Justifying, *and that which is* not, *and the Reason of that Difference.*

By *WILLIAM ALLEN.*

## SECONDLY, DISCOURSES

In Three Catechetical LECTURES on *Faith* and *Justification.*

*I. On the Objects of Faith, or Things necessary to be believed.*

*II. On what is to be understood by* Justification; *and by what* Faith *it is that we are accordingly* Justify'd; *Also in what Sense we are said to be* justify'd by Faith without the Deeds of the Law.

*III. On the Defects of several Sorts of Faith, which we find both by Scripture and Experience many do rely upon, and yet will by no Means justify and save them.*

By *T. B.* D. D.

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T. Coram

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*FINIS.*

# A DISCOURSE OF THE Nature, Ends, and Difference OF THE Two Covenants.

THE miſtake of the unbelieving *Jews*, about the true import of God's Promiſe to *Abraham*, and of the Law of *Moſes*, was a principal cauſe of the rejecting Chriſt and his Goſpel, and their own Salvation thereby. To rectifie which miſtake, the Apoſtle St. *Paul* uſed various Reaſonings, according to the various Errors contained in it. In which Reaſonings of his, *there being ſome things hard to be underſtood*; there are others again which probably miſtaking the Apoſtles reaſonings againſt the *Jewiſh* Notion of Juſtification by Works, ran into a contrary Extream, thinking they might be Saved by Faith, without Works; as on the contrary, the incredulous *Jews* thought they might be Saved by Works, without Faith. And if many in our days had not run into ſomewhat alike Extream, through a miſunderſtanding alſo of the Apoſtles Writings, labour and pains would not have been ſo neceſſary, as now they are, to rectifie their miſtake, and to prevent it in others. To the end therefore that the plain Truth may the better appear, touching God's Promiſe to *Abraham*, touching the Law of *Moſes*, and the Apoſtles arguings about theſe; I ſhall very briefly endeavour theſe ſeven Things.

I. *To open the Nature and Deſign of God's Promiſe to* Abraham, And to ſhew.

II. *For what end the Law was added to the Promiſe.*

III. *By what Faith and Practice, the* Iews *under the Law were ſaved.*

IV. *That the Law contained a Covenant, different from that with* Abraham.

V. *The grand miſtakes of the unbelieving* Iews, *and St.* Paul's *counter-arguings, touching both the Law and the Promiſe.*

VI. *The Miſtake of ſome pretended Chriſtians in the Apoſtles days, Touching the Doctrine of Juſtification by Faith, without Works.*

VII. *That the Doctrine of St.* Paul, *and St.* James, *about Faith and Works, in reference to Juſtification, do not differ.*

I ſhall begin with the firſt of theſe.

# CHAP. I.

## *The Nature and Deſign of God's Promiſe to* Abraham.

I Shall endeavour to open the Nature and Deſign of God's Promiſe to *Abraham*: Which *Promiſe* is alſo called the *Covenant*, Act. 3. 25. Gal. 3. 17. In doing of which, theſe eight things will come under conſideration. 1. What the Nature of this Promiſe is in general. 2. What the Deſign of it is. 3. What are the ſpecial Benefits promiſed. 4. What the Extent of it is. 5. The Security given by God for the performance of it. 6. That this Promiſe was Conditional. 7. What the Condition of it was. 8. What we are to underſtand by God's accounting *Abraham's* Faith to him for Righteouſneſs.

### *Sect.* 1.

*Of the Nature of it in general.* This Promiſe I take to be of the ſame nature with that, which in the Goſpel is called the New-Covenant. It's true indeed, they greatly differ in the Adminiſtration; the one being but general, implicite, and obſcure; and the other, more particular, expreſs, and perſpicuous. But though in this they differ, yet in their general nature, they agree in one, and are the ſame. For,

1. This

1. This Covenant, as delivered to *Abraham*, was *confirmed in Chriſt*, as well as the Goſpel afterwards, *Gal.* 3. 17. and that's a Character of the New-Covenant, *Mat.* 26. 28. 2. The Goſpel is ſaid to have been Preached to *Abraham* in the Promiſe that was made him, *Gal.* 3. 8. 3. He was juſtified by Faith; which he could not have been, but by vertue of a New-Covenant: And it was by Faith in the Promiſe made to him by God, by which he was juſtified: Which two things ſuppoſed, it neceſſarily follows, That that Promiſe was of the Nature of the New-Covenant. 4. St. *Paul* argues againſt the erroneous *Jews*, in his Epiſtles to the *Romans* and *Galatians*, the neceſſity of Evangelical Faith unto Juſtification now under the Goſpel, from *Abraham*'s being juſtified by Faith, and from God's ſetting him forth for a Pattern and Example to all after-Ages, of his juſtifying both *Jews* and *Gentiles* upon the Condition of Believing. The ſtrength of which arguing ſeems to depend upon this ſuppoſition; That the Promiſe, by the belief of which *Abraham* was then juſtified; and the Promiſe in the Goſpel, by the belief of which Men are now juſtified, do both agree, and are one in the general nature of them. And upon theſe grounds, and under this notion of the Promiſe to *Abraham*, I intend to diſcourſe of it.

But when I conſider for what reaſon he *that is leaſt in the Kingdom of God*, is ſaid to be *greater than John the Baptiſt*, (though not *Abraham* himſelf, nor any of the Prophets were greater than he) and when I conſider likewiſe, how ignorant the Apoſtles were for a time, touching the neceſſity of the Death and Reſurrection of Chriſt, notwithſtanding the many plainer Revelations thereof in the Prophets, than we find *Abraham* had; I cannot, I confeſs, think that *Abraham* had, or could have a diſtinct notion of all that was contained and implied in the Promiſe, as now it is opened and unfolded in the Writings of the New Teſtament, it does appear was wrapt up in it. And therefore, though I think I may well found a Diſcourſe of the New-Covenant, upon the Promiſe made to *Abraham*, as it is now explained in the New Teſtament, yet I would not be underſtood to ſuppoſe *Abraham*'s apprehenſion or Faith to have then been commenſurate to the Promiſe, as it is ſo explained.

Suppoſing then the Promiſe to *Abraham* to be the New Covenant it ſelf, in a more imperfect Edition of it than afterward came forth; I ſhall now a little farther conſider what it was, and what the New-Covenant is, and ever hath been, in the general nature of it, ſince it firſt commenced. *And it is a new Law or Covenant, made by way of Remedy againſt the rigour and extremity of the Law of Nature, under which Man was Created.* For the Law of Nature, the Law of God's Creation, as well as his Inſtituted Law in *Paradiſe*, being violated, and impoſſible to be kept inviolable by Man in his Lapſed ſtate, by reaſon of his moral Impotency, and the Pravity of his Nature derived from *Adam*; he muſt inevitably have ſunk and periſhed under the Condemnation of it, unleſs there had been a new Law inſtituted to ſupercede the procedure of this Law againſt him, in its natural and proper courſe. If Salvation had been attainable by Man in his Lapſed ſtate, without this remedying Law of Grace, there would have been no need of a New Covenant.

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*If there had been a Law given which could have given Life, verily righteousness should have been by the Law*, Gal. 3. 21. But there was no such Law given besides this New Law. Nor could the Original Law be repealed for the relief of faln Man, it being founded in the nature of God, and the nature of Man, as he was created after God's own Image; and is no more changeable, than the nature of Good and Evil are changeable. And therefore, as I said, there was a necessity that Man must have Perished under the Condemnation of the Law of his Creation, as the lapsed Angels did under theirs, unless a Law of Indemnity had been Enacted. But God, whose tender Mercies are over all his Works, to the end so great and considerable a part of his Creation, as Man is, might not be wholly lost and undone to all Eternity, out of his infinite Compassion, Mercy, and Love, did constitute a New Law or Covenant for Mans Relief, (which well may be called the Covenant of *Grace*) against the rigour and extremity of the first Law.

Which new Law was in some degree, though but obscurely, made known to Man not long after *Adam*'s Fall, or else there would have been no ground for that Faith which we are assured was in *Abel*, *Enoch*, &c. *Heb.* 11. But it was doubtless somewhat more fully declared to *Abraham* than to any before, and at last compleatly established and published by Jesus Christ the Mediator of it, who was *given for a Covenant to the people.* And this new Law, in the last Edition of it under the Gospel, is variously denominated; being called, the *Promise*, the *New Covenant*, the *Law of Faith*, the *Law of Liberty*, the *Gospel*, the *Grace of God*, or *the Word of his Grace.* And so we come.

*Sect.* 2.

To consider *what the design of God was in this New Covenant or Promise unto* Abraham. Next to his own Glory, it was to recover the humane Nature from its degenerate state, to a state of Holiness, to that likeness to God in which Man was at the first made, and therein and thereby to a state of Happiness, both which were lost by the Fall. Holiness, Love, and Goodness, as they were once the Glory and Happiness of Man before he lost them, so are still perfective of his Nature. And therefore it is impossible, in the nature of the thing, to recover Man to Happiness, without recovering his Nature to a conformity to God in these; or for Man to be perfectly Happy, whose Nature is not perfected in them. Sin is the Disease and Sickness of the Soul; and it's as possible for a Sick Man to enjoy the pleasure of Health, as it is for the sinful and corrupt Nature of Man, while such, to enjoy the pleasure, which the humane Nature did naturally enjoy, or was capable of enjoying in its Innocency and Purity. But when the Nature of Man is once recovered to perfection in Knowledge, Holiness, Love, and Goodness, it will then be matter of unspeakable delight to him, to love God, Angels and Men, and to do the will of God in every thing. It is so to the holy Angels: And it was so to our Blessed Saviour, who counted it as his *meat and drink*, to be *doing* the *will of his heavenly Father.*

*Father.* And to what degree the Nature of Man is here in this World reſtored towards its proper perfection, to the ſame degree it is matter of pleaſure and delight to him, to act holily and righteouſly, and to be doing good; *It is joy to the Juſt to do judgment*, Prov. 21. 15. It is a pain to a Man to act contrary to the bent and inclination of his Nature, by compulſion, or fear. And therefore unleſs the corrupt Nature of Man were changed, Heaven would not be Heaven to him, in caſe he were there. Thoſe Divine and Heavenly Exerciſes which are there the unſpeakable delight of Saints and Angels, would be his Pain and Torment, as being contrary to his Nature; and the pleaſures of that ſtate, as having not what will ſatisfie the unſatiable luſt of Mans corrupt Nature, would not be ſuch to him, but add rather to his anguiſh. For, as it would be a Torment to a Man to be in extremity of Hunger and Thirſt, and to be without Meat and Drink, and all hopes of any to ſatisfie him: So will it be a grievous Torment to the corrupt Nature of Men in another World, to retain their luſts, and the violent cravings of them, and yet to be without all hope of having wherewith to ſatisfie them (which yet is like to be the condition of Men in Hell.) Here Mens unnatural Luſts are not ſuch a Torment to them, becauſe they can make proviſion to ſatisfie them, or live in hopes ſo to do; and in the mean while drown the noiſe of them, by diverſion. But in Hell it will be quite otherwiſe. And therefore it's eaſie to imagine, that the Torment which will ariſe from the corruption of Mens Natures there, will be unſpeakably great, beſides the piercing ſence of the Happineſs they have loſt, and the other intollerable pains which they muſt indure; and therefore, as whoever hath not his Nature renewed in this World, is never like to have it renewed in another; ſo without renewing of it, it is impoſſible he ſhould be happy there. *Except a Man be born again, he cannot ſee the Kingdom of God*, Joh. 3. 3. That is, he cannot enjoy it, and why? It is not only from God's Decree, or eſtabliſhed Law to the contrary that he cannot, but alſo from the utter incapacity of his Nature, as corrupt. Wherefore, all *the Veſſels of Mercy are* ſuch as God *aforehand prepares unto glory*, Rom. 9. 23. They are ſuch as are *made meet to be partakers of the inheritance of the Saints in light*, Col. 1. 12. Such as *God hath wrought for the ſelf ſame thing*, 2 Cor. 5. 5. So that, as I ſaid, there is a neceſſity in the nature of the thing, that if God would deſign the Reſtoration of the Nature of Man to Happineſs, that in order thereto he ſhould deſign a Reſtoration of it to Holineſs, as indeed he hath. *He hath choſen us to Salvation, through Sanctification of the Spirit*, 2 Theſ. 2.13. And therefore the end of Chriſt's great undertaking for the Redemption and Reſtoration of Man, is deſcribed, by his *ſaving his People from their ſins*: By his *redeeming them from all iniquity, and purifying to himſelf a peculiar People zealous of good Works.* By his *waſhing and ſanctifying of them, that he might preſent them to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing.*

That this was the deſign of God's Promiſe to *Abraham*, appears, in that at the very firſt it was propounded to him by way of Motive, to quit the Idolatry of his Fathers, and the evil Cuſtomes of his Country

(for they ſerved other Gods, *Joſh.* 24. 2.) *Get thee out of thy Country, and from thy Kindred, and from thy Father's houſe; and I will make of thee a great Nation, and thou ſhalt be a Bleſſing, and in thee ſhall all the Families of the Earth be bleſſed*, Gen. 12. 1, 2, 3. In which, God had a farther deſign than to reform *Abraham* only: His deſign in him, and by him, was to ſet on foot the Reformation of the World, and the recovering the Nations thereof from the dregs of Idolatry into which they were ſunk. And therefore God ſaid unto him, *Thou ſhalt be a Bleſſing*. And this he deſigned, not only in giving him a numerous Iſſue, and making them a great Nation, whoſe Education in the Worſhip of the true God was founded in *Abraham*, but alſo in making both him and them eminent Examples of his ſpecial favour in the ſight of the Nations, by which they might ſee how much better it was to ſerve the God of *Abraham*, than the Gods of the Nations: And thereby to invite and draw them from their Idolatry, Superſtition and Ungodlineſs, to Worſhip and Serve the true God. And God in promiſing to *Abraham*, both the Meſſias in his Seed, and alſo that he would *bleſs them that ſhould bleſs him, and curſe them that ſhould curſe him, and that his Seed ſhould poſſeſs the gate of his Enemies*; had, it ſhould ſeem, this in deſign, *viz.* to encourage and quicken them to a holy Life, *Luke* 1. 72, 73, 74, 75. *To perform the Mercy promiſed to our Fathers, and to remember his holy Covenant: The Oath which he ſware to our Father* Abraham, *that he would grant unto us; that we being delivered out of the hands of our Enemies, might ſerve him without fear, in holineſs and righteouſneſs before him, all the days of our life.*

But beſides all this, conſidering that the Promiſe made to *Abraham* was the New-Covenant as it was then exhibited, (as I have ſhewed before) the benefits therein promiſed had a proper tendency in them, to reſtore Man again to a likeneſs to God in the Moral perfections of his Nature. For the *great and precious Promiſes* contained in the New Covenant as ſuch, are given for this very end, *that by them we might be partakers of a Divine Nature*; the glory whereof, is knowledge, purity and charity, 2 *Pet.* 1. 4. And for God by ſuch Promiſe to make overtures unto Man of Love and Good-will, and of deſires of Reconciliation, is the direct way and method of recovering faln Man from a ſtate of enmity againſt God, to a mind reconciled to him, to think well of him, to love him, and delight in him. For *we love him, becauſe he firſt loved us*, 1 Joh. 4. 19. *And God was in Chriſt reconciling the world to himſelf*; and how? *by not imputing their treſpaſſes to them*; but being willing, upon their repentance and returning to their duty, to forgive them, 2 *Cor.* 5. 19. God uſeth the ſame way of overcoming Mans enmity againſt him, which he hath taught us to uſe to overcome Mans enmity againſt us; and that is, by *overcoming their evil with our good*, Rom. 12. 21. *David* dealing ſo with *Saul*, though a bitter Enemy, melted him into Tears, and made him cry, *Is this thy voice, my ſon David?* 1 Sam. 24. 16. And, *to whom much is forgiven, the ſame Perſon loveth much*, Luke 7. 42,--47. And if God by theſe methods do once recover Mans love to him, he will quickly recover him to his loyalty and duty; of which, Love is the proper Source and Spring. *If a Man love me, he will keep*

*my*

*my Words*, Joh. 14. 23. Now that God's Promiſe to *Abraham*, did contain expreſſions of wonderful grace and love, and conſequently, what is moſt apt to beget in Man a love to God again, and all the deſireable effects of it, will appear, if we conſider the ſpecial benefits comprehended in that Promiſe; which is the third thing now to be conſidered.

*Sect.* 3.

The ſpecial benefits contained in the Promiſe made to *Abraham*, were ſuch as theſe.

1. It contained *a Promiſe of the Meſſias*, a Promiſe of ſending Chriſt into the World, and that he ſhould come of his Seed: *In thy Seed ſhall all the Nations of the Earth be bleſſed*, Gen. 12. 3. and 18. 18. and 22. 18. which Seed is Chriſt, as is ſaid, *Gal.* 3. 16. And in this Promiſe of ſending Chriſt, were implyed the things he was ſent for, the things by which he ſhould bleſs the World, as his Death and Reſurrection, and what elſe pertained to his Mediatory Office; becauſe theſe are the things by which the Nations of the Earth became bleſſed in him, which was the thing expreſly promiſed. That ſuch things were implyed in the Promiſe, appears not only by the reaſon of the thing, but alſo from St. *Paul*'s Teſtimony, *Acts* 13. 32, 33. *We declare unto you glad tidings, how that the Promiſe which was made unto the Fathers, God hath fulfilled the ſame unto us their Children, in that he hath raiſed up Jeſus again.* I do not ſay, that *Abraham*, from a Promiſe that was but ſo generally expreſſed as that was, could apprehend in particular what the *Meſſias* ſhould both do and ſuffer, though they were wrapt up in it. He apprehended ſo much by it in general, that God would ſend the *Meſſias* into the World, and that he would ſend him upon ſuch terms, as that his coming ſhould be matter of great benefit to the World. *Abraham* had ſuch a proſpect of this, though at that diſtance, as made him rejoyce and be glad: So ſaith our Saviour himſelf, *John* 8. 56. *Your Father* Abraham *rejoyced to ſee my day; and he ſaw it, and was glad.* And the Promiſe to *Abraham*, as it was a Promiſe of ſending Chriſt to be the Saviour of the World, was expreſſive of the greateſt love. *For in this was the love of God manifeſted towards us, becauſe God ſent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins*, 1 Joh. 4. 9, 10. A Propitiation for our ſins: That is, one that by his Death hath procured favour, having taken off that ſore diſpleaſure which God by his Law had declared againſt all the tranſgreſſors of it. For the wiſe and juſt God, did not think the Righteouſneſs of his Government, and the Honour and Reputation of his Law, would be ſufficiently ſaved, and his great hatred of Sin ſufficiently manifeſted, without ſome conſiderable ſatisfaction given for the diſhonour done to Him and his Law by Mans Tranſgreſſion. And yet that this might not be exacted at the hands of the Guilty, in executing the Curſe of the Law on themſelves; he was moſt graciouſly pleaſed to accept of the Sufferings of his own dear Son, inſtead of what the ſinners themſelves were to have

have undergone. *He hath redeemed us from the curſe of the Law, being made a curſe for us*, Gal. 3. 13. *Chriſt ſuffered for ſins, the juſt for the unjuſt*, or in their ſtead, 1 *Pet.* 3. 18. Upon account of which undertaking of Chriſt for us, all the benefits of the Covenant do accrue to Man. Whatever is required of Man by way of condition of his acceptation with God, becomes accepted to that end, upon account of Chriſt's ſuffering. And his Interceſſion in Heaven, through which all our ſincere (though otherwiſe imperfect) performances, become acceptable to God, and rewardable by him, is made in the virtue of it. For the whole Covenant itſelf, is founded in the Blood of Chriſt, which he ſhed for the remiſſion of ſins. Therefore it is called *the New Teſtament in his Blood*, Mat. 26. 28. And his Blood, *the Blood of the Everlaſting Covenant*, Hebr. 13. 20.

2. It contained a *Promiſe of Juſtification or Remiſſion of ſin through Chriſt, unto all that ſhould ſo believe, as thereupon to repent of their former folly, and become ſincerely obedient for the future.* For that is neceſſarily implyed in the Promiſe of Bleſſedneſs to the Nations in *Abraham*'s Seed; it being impoſſible Men ſhould be Bleſſed without Remiſſion of ſin, which conſiſteth in removing the Curſe of the Law, in remitting the penalty. *Bleſſed is the Man whoſe iniquity is forgiven, and whoſe ſin is covered*, Pſal. 32. 1. St. *Paul* acquaints us that this Bleſſing of the New Covenant, was declared to *Abraham* in the Promiſe, Gal. 3. 8. *The Scripture foreſeeing that God would juſtifie the Heathen through Faith, preached the Goſpel before unto Abraham, ſaying, In thee ſhall all Nations be bleſſed.*

3. It contained in it tacitly, *a Promiſe of Divine Aſſiſtance unto Men in their endeavours to fulfil the condition of the Promiſe.* For God in promiſing Bleſſedneſs to the Nations through *Abraham*'s Seed, therein promiſed all that was abſolutely neceſſary for him to vouchſafe to make them bleſſed, and without which they could not be bleſſed. And if ſo, then he therein implicitly promiſed to aſſiſt the endeavours of Men to perform the condition of the Promiſe, without the aſſiſtance of whoſe Grace they cannot ſavingly Believe, Repent, and Obey. And ſo it ſhould ſeem the Old Teſtament-Church underſtood God's ſubduing of ſin, as well as his pardoning of ſin, to be comprized in the Promiſe to *Abraham*, Mich. 7. 19, 20. *He will ſubdue our iniquities; and thou wilt caſt all their ſins into the depths of the Sea: Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou haſt ſworn to our Fathers, from the days of old.* And Chriſt his turning Men from their iniquities, which he doth accompliſh by appointing them means, and by aſſiſting them in the uſe of them to that end, is part of the Bleſſing contained in the Promiſe made to *Abraham*, and was ſo reckoned by St. *Peter*, Act 3. 25, 26. *Ye are the Children of the Prophets, and of the Covenant which God made with our Fathers, ſaying unto* Abraham, *And in thy ſeed ſhall all the kindreds of the earth be bleſſed. Unto you firſt God having raiſed up his Son Jeſus Chriſt, ſent him to bleſs you, in turning every one of you from his iniquities.*

4. It implicitly, or ſomewhat obſcurely contained in it *a Promiſe of Eternal Life.* I ſay, implicitly; For I do not find that Eternal Life

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was expreſly promiſed to *Abraham*. But yet that was expreſly promiſed him, from which the hope of Eternal Life might well be inferred: As firſt, Bleſſedneſs through his Seed, the *Meſſias*: And ſecondly, That God would be a God to him and his Seed. For Bleſſedneſs is a Happineſs that runs parallel with the duration of Man's Immortal Soul. And God's Promiſe of being a God to *Abraham*, carried in it a Promiſe of a Happineſs worthy of God to beſtow, ſuch as Everlaſting Life or Happineſs is. *And therefore he was not aſhamed to be called their God* (meaning *Abraham*, *Iſaac*, and *Jacob*) *becauſe he had prepared for them a City*; meaning that in ſo doing, he had anſwered that title of relation of being their God, and done like himſelf, *Heb.* 11. 16. And upon theſe and the like Revelations of God's mind to him, *Abraham looked for a City which hath Foundations, whoſe Builder and Maker is God, and a Heavenly Country*, Heb. 11. 10, 16. If *Abraham* did but uſe his reaſon about theſe Promiſes, as he did about reconciling God's Promiſe, that in *Iſaac* his Seed ſhould be called, with his command to Sacrifice him, (*Heb.* 11. 17, 18, 19.) he might diſcern Eternal Life in them, though but very obſcurely, in compariſon of what is now revealed in the Goſpel, by which *Life and Immortality is brought to light*, 2 Tim. 1. 10. But how obſcurely ſoever a future Happineſs was promis'd to *Abraham*, yet promiſed it was, for which we have the teſtimony of St. *Paul*, Gal. 3. 18. *If the inheritance be of the Law, it is no more of Promiſe: But God gave it to* Abraham *by Promiſe.* He was here proving againſt the Phariſaical *Jews*, and Judaizing Chriſtians, that Juſtification unto Life, was to be had by the Promiſe, and not by the Law; by Faith, and not by Works of the Law; *that the Juſt ſhould live by Faith*, as *verſ.* 12. And therefore by Inheritance here, which he ſaith God gave to *Abraham* by Promiſe, he doubtleſs means Eternal Life, which elſewhere he calls *the Promiſe of eternal Inheritance*, Heb. 9. 15.

Conſider now, how God carry'd on his deſign of reſtoring Man by the promiſe of thoſe benefits. For if expreſſions of the greateſt Grace and Love in God to Men, is the way to beget in them a love to God again, and in begetting that, to beget all the deſirable effects of Love; (which are no leſs than a ſincere conformity in Man's Nature and Life to the Divine Law) and if the giving of great and precious Promiſes, is the way of recovering Man again to a participation of the Divine Nature, (as I have ſhewed it is) then the Promiſe of God to *Abraham*, which was expreſſive of the greateſt Grace and Love, and contained in it Promiſes, than which there are not materially greater, nor more precious, was a wiſe and gracious contrivance of God, to recover Man to a likeneſs to himſelf, wherein the glory and perfection of his Nature did firſt conſiſt.

*Sect.* 4

The next thing to be conſidered, is, *the extent of the Promiſe of God to Abraham.* The greatneſs of God's Love and Good-will, was not expreſſed only in the greatneſs of the benefits promiſed to *Abraham*, but alſo in the extent of the Promiſe; reaching not only to the

*Jewiſh* People and their Proſelytes (to which another Covenant was reſtrained) but even to all Nations of the Earth, *Gen.* 12. 3. and 22. 18. Which ſhews it to be of the ſame nature with the general Promiſe in the Goſpel, though it was not ſo intelligible then, as it is ſince made by the Goſpel. But God, we ſee, *ſo loved the world*, as firſt to promiſe, and after *to give his only begotten Son, that whoſoever ſhould believe in him, ſhould not periſh, but have everlaſting life*, Joh. 3. 16. *Chriſt gave his life for the life of the world*, Joh. 6. 8. *He is the propitiation for the ſins of the whole world*, 1 Joh. 2. 2. *He gave himſelf a ranſom for all*, 1 Tim. 2. 6. *And taſted death for every man*, Heb. 2. 9.

*Sect.* 5.

Conſider we in the next place, *the Security given by God for the performance of his Promiſe to Abraham and his Seed.* For becauſe men knowing how ill they have deſerved from God, having made themſelves Enemies to him, would be apt to queſtion whether there were indeed ſo much Love and Good-will in God to them as the greatneſs of his Promiſe did import; therefore God, to remove all jealouſie of this nature, and to give them the greateſt ſecurity and aſſurance he could, of the reality of his intentions, and of his heart and good-will towards them, confirmed his Promiſe by an Oath, *ſwearing by himſelf, becauſe he could ſwear by no greater.* And this he did that they to whom the Promiſe did extend, *might have ſtrong conſolation* from God, ſuch as might work in them ſtrong and vigorous affections to him, ſuch as were in *Abraham*, through which he was wrought to an entire reſignation of himſelf to God, and to his will, and by which he was denominated the Friend of God, *Heb.* 6. 17, 28. *Wherein God willing more abundantly to ſhew unto the Heirs of Promiſe the Immutability of his Counſel, confirmed it by an Oath: That by two immutable things, in which it was impoſſible for God to lye, we might have ſtrong conſolation, who have fled for refuge, to lay hold of the hope ſet before us.*

*Sect.* 6.

The next thing I have to ſhew, is, *That this Promiſe of God to Abraham, was Conditional.* If the Promiſe of ſending Chriſt was Abſolute, yet the actual collation of the great benefit of Remiſſion of Sin, and Eternal Life by him, was not promiſed but upon condition of Faith and Repentance, as appears by the Scriptures frequent explanation of the general Promiſe. *Abraham believed in the Lord, and it was counted unto him for righteouſneſs*, Gen. 15. 6. If *Abraham* had not believed God, he had not been juſtified notwithſtanding the Promiſe. So that this Juſtification depended as well upon his performing the condition of the Promiſe, as upon the Promiſe it ſelf. And when God ſaid to *Abraham, Walk before me, and be thou upright, and I will make a Covenant with thee*, Gen. 17. 1. The Lord made *Abraham* upright walking before him, the condition of his keeping, as well as making Covenant with him. Beſides, it is apparent that God made Circumciſion to be the Covenant

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to be kept on *Abraham*'s and his Seed's part, as the condition of what God had promiſed on his part, *Gen.* 17. 4, 7, 10. *As for me, my Covenant is with thee*, &c. *Thou ſhalt keep my Covenant therefore, thou and thy Seed after thee in their generations.* And *this is the Covenant which ye ſhall keep between me and you, every Man-child among you ſhall be circumciſed.* By which is to be underſtood, not ſo much Circumciſion in the Fleſh, as in the Spirit; as I ſhall ſhew anon.

And the truth is, it would not ſuit with God's end and deſign in his Covenant, of reſtoring Man to the rectitude of his Nature (mentioned before) to do it without Man's endeavours in the uſe and exerciſe of his natural faculties, of Underſtanding and Will, as he is a rational Creature and free Agent. For God works that change in Man's nature, deſigned in his New Law or Covenant, not meerly Phyſically, but Morally alſo. 1. By propoſing great and important Truths to his Mind and Underſtanding, and in aſſiſting this natural faculty, in conſidering how his happineſs is concerned in that which is propoſed, in caſe it ſhould prove true, and in conſidering likewiſe what reaſon there is to believe that it is true, and in diſcerning the truth of it upon conſideration. And, 2. By propoſing Motives to the Will, to incline it to follow the dictates of the enlightned mind, and by aſſiſting the Will to be governed thereby. So that Man himſelf is not wholly paſſive in this change, or what goes to the making of it; but is ſo far active in it, as to denominate what he doth by God's aſſiſtance, to be his own act. So that the Man is ſaid to Believe, to Repent, to obey, when he doth believe, repent, and Obey: For ſo he is every where in Scripture ſaid to do. God doth not repent in Man, but Man repents through his grace and aſſiſtance. And therefore God's grace, and Man's endeavours in working this change, are very conſiſtent. *Phil.* 2. 12, 13. *Work out your own Salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleaſure.* If Man do but what he can do, through the aſſiſtance of God's common Providence, (in whom we Live, and Move, and have our Being) God is moſt ready, through his good Pleaſure, or out of the goodneſs of his will and pleaſure, to work in him both to will and to do ſavingly, to carry the work quite thorow. Otherwiſe, if there were nothing that Man could do in a way of common Providence towards his Salvation, why ſhould he be exhorted and perſwaded to do that, which yet will not be done to effect and quite through, without the Aſſiſtance of God's Grace and good Spirit? The Co-operation of God's grace with Man's endeavours, in this change in the nature of Man, which is neceſſary to his Salvation, is a Doctrine that lies very fair and plain in the Scriptures. And therefore Men are called upon to *make themſelves new hearts*, Ezek. 18. 31. *Make you a new Heart, and a new Spirit, for why will ye dye, O houſe of Iſrael?* And God is ſaid to make them new hearts alſo, *Ezek.* 36. 26. *A new heart alſo will I give you, and a new Spirit will I put within you.* Men are called upon *to circumciſe their own hearts*, Deut. 10. 16. And God is ſaid to circumciſe the heart, *Deut.* 30. 6. Men are required *to cleanſe themſelves from all filthineſs of the fleſh and Spirit*, 2 Cor. 7. 1. And they are alſo ſaid to be *waſhed and ſanctified by the Spirit of God*,

1 Cor.

1 Cor. 6. 11. Men are commanded to repent, *Acts* 17. 30. And God is ſaid *to give them repentance*, 2 Tim. 2. 35. Acts 5. 31. It is by reaſon of this Co-operation of God's aſſiſtance, and Man's endeavours, that St. *Paul* expreſſeth himſelf as he doth once and again, *Gal.* 2. 20. *I am crucified with Chriſt; neverthleſs I live; yet not I, but Chriſt liveth in me*, 1 Cor. 15. 10. *I laboured more abundantly than they all; yet not I, but the grace of God which was with me* He doth not by theſe laſt words ſo deny what he had ſaid in the former, as if he had not ſpoke true, for he ſpeaks the ſame things in effect in another place, without any ſuch correcting himſelf, as here he uſeth, 1 *Cor.* 3. 9. *For we are labourers together with God.* And therefore by his ſo correcting himſelf, ſaying, Not I, but the Grace of God which was with me, he only intends to magnifie God's Grace, as having the principal ſtroke in the work. It is a phraſe of like import with that, 2 *Cor.* 3. 10. For *even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.* So Man's endeavour though it be ſomewhat in it ſelf conſidered, yet comparatively, and in reſpect of the work of God's Grace by his Spirit which excels, it is nothing. Therefore, in fine, as Men are ſaid *through the Spirit to mortifie the deeds of the Body*, Rom. 8. 13. So they may be ſaid through the ſame Spirit, to Believe, Repent, Obey; that is, through the aſſiſtance of the Spirit, who is ſaid to help our Infirmities, *Rom.* 8. 26.

Conſidering then that there is promiſe of divine aſſiſtance to Man uſing his endeavours in doing what he may, and can do towards the performing the condition of the Covenant, we may well conclude, that there is no Man under the Goſpel doth periſh, but through his own fault and neglect. It is true, God doth ſometimes for ſpecial reaſons meet with, and convert ſinners with a high hand of Grace, whilſt they are purſuing their ſins in a full career, and uſing no endeavours at all towards their own Salvation, as he did *Saul* before he was *Paul*. But ſuch extraordinary inſtances are no Rules to us, by which to judge of God's ordinary proceedings in converting Men: Nor hath the Lord put Men in expectation, by any promiſe of his, of their being converted after that manner, and upon ſuch terms. And therefore it will in no wiſe be ſafe for any Man to expect to be converted by ſuch extraordinary workings of Grace, and to neglect to do what he can do, and what God requires he ſhould do, towards his own converſion.

There are many things which Men may, and can believe, and do, without any Supernatural Grace, and by vertue of God's common Grace. It is no Supernatural Act to believe the Being of God, and the Immortality of the Soul, or future ſtate: Or to know that we are ſinners againſt God, and conſequently that we ſtand in need of his Mercy: Nor is it a Supernatural Act for a Man to deſire the future happineſs of his own Nature or Being; or to hear the Word of God, which directs the way to that happineſs; no more than it is to hear any other Doctrine, that only pretends to do ſo. Nor is it a Supernatural Act to conſider the Doctrine of the Scriptures with as much ſerioufneſs, as Men do, or may, the contents of any other Books. Nor is it a Supernatural Act to conſider how we are concerned in the Doctrine of the Scriptures, in caſe it

ſhould

ſhould prove true: No more is it a Supernatural Act ſeriouſly to conſider the ſtrength and force of thoſe Reaſons that tend to perſwade Men to believe that Doctrine to be true: Nor, under the natural deſires which Men have to be happy in another world, is it a Supernatural Act for them to pray to God to direct and aſſiſt them in the uſe of means, that they may be happy. Theſe I take to be no Supernatural Acts in Men. For though the depraved Will of Man needs Special or Supernatural Grace to do theſe ſo ſeriouſly and effectually, as is needful to true Sanctification, yet in ſome ſort and meaſure they may be done by common help. And if Men would but go thus far (as they can) out of a real deſire to be happy, I ſhould make no queſtion but that the Spirit of God would yield them his aſſiſtance to carry them quite through in the Work of Converſion. And whither our Saviour doth not by the Hearers, reſembled by the good Ground, mean ſuch Men as before their Converſion have ſome ſuch Working of Heart about their future ſtate, as doth incline them to hear and conſider what with any fair probability may be ſaid about the way to be happy in that ſtate, and not to hear out of Curioſity, or for faſhion-ſake, or to carp, I ſubmit to conſideration.

It is doubtleſs then Mens Inconſideration, Careleſsneſs and Negligence in thoſe things which they do Believe, and which they can do, that undoes them. It is *becauſe ſeeing, they ſee not, and hearing, they hear not*; which is the reaſon *why more is not given, but rather that taken away from them which they had.* That is, The reaſon why God with-holds his ſpecial Grace, and many times with draws common Grace and Aſſiſtance from Men, is, becauſe though they have underſtanding and conſidering Faculties, which they could (if they would) uſe and imploy about their being happy in another World, as well as they do about their happineſs in this, yet they will not, though they are frequently called upon, and excited thereto: Whereas, thoſe that *take heed* or *conſider what they hear*, and how they are concerned in it; *to them more ſhall be given*: God will come into ſuch with Supernatural Aid, *Mark* 4. 24. And therefore God, to put Men upon a holy neceſſity of complying with his Grace, in acting diligently towards the working out their own Salvation, hath wiſely made the obtaining of the great Benefits of the Covenant, Remiſſion of Sin, and Eternal Life, Conditional; ſo that Men can have no farther aſſurance of pardon of Sin, and Salvation, than they are ſure they ſincerely endeavour to perform the condition on their part, upon which they are promiſed. Wherefore, we are greatly concerned to be awakened by ſuch Sayings as theſe; *Strive to enter in at the ſtrait gate: So run, that ye may obtain: Uſe all diligence to make your calling and election ſure: Work out your Salvation with fear and trembling: Let us therefore fear, leſt a promiſe being left us of entring into his Reſt, any of you ſhould ſeem to come ſhort of it.*

*Sect.* 7.

I come now in the next place to ſhew, *What the condition of the Promiſe to Abraham was.* In ſhort it was a *practical Faith.* And under this Head,

I ſhall endeavour, 1. To give ſome account of the nature of *Abraham's* Faith in general. 2. To deſcribe Faith. And, 3. To ſhew reaſon, why Faith is made the condition of the Covenant.

1. The condition of the Promiſe to *Abraham*, was *Faith*, and (as I ſhall after ſhew) a *practical Faith*. For that was it upon which the great Bleſſing of the Covenant, Juſtification, was conferred upon him, with the conſequent benefits. In *Gen.* 15. 6. it is ſaid of *Abraham*, *that he believed in the Lord, and he counted it to him for righteouſneſs*. But St. *Paul* reciting this Scripture, ſaith, *Abraham believed God*, and it was counted to him for Righteouſneſs, *Rom.* 4. 3. *Gal.* 3. 6. If there be any difference between believing God, and believing in God, it ſeems to be this. To believe God, is to believe him upon his Word, to believe all that to be true, which he ſaith when he hath once ſpoken it. But to believe in God, is firſt, to believe him to be ſuch an One, of ſuch a Nature, as neither will, nor can at any time ſpeak any thing but what is true: It is to believe him to be *a God that cannot lye*. For all true Faith, as *Abraham's* was, is founded in the Nature of God. *Abraham* did primarily believe in God, and conſequently believed his Sayings, of what nature ſoever they were. And, ſecondly, To believe in God, is to believe that he can, and will perform whatever he promiſed, how unlikely ſoever the thing in its own nature otherwiſe be. And this was the nature of *Abraham's* Faith, as appears by St. *Paul's* Comment upon it, *Rom.* 4 20, 21. *He ſtaggered not at the Promiſe of God through unbelief, but was ſtrong in Faith, giving glory to God: and being fully perſwaded, that what he had promiſed, he was able alſo to perform.* He gave to God the glory of his Nature and Being, of his Truth and Faithfulneſs in his Promiſes, and of his Power and Ability to perform what he had promiſed, notwithſtanding its utmoſt improbability in Nature. And *therefore*, or for this reaſon, *his Faith was imputed to him for righteouſneſs*, as we are told in *ver.* 22. of *Rom.* 4. And ſo it ſhould ſeem it is not the believing of any one particular or ſingle Promiſe, that is counted for Righteouſneſs, otherwiſe than as it is an inſtance of Faith in God in general, in reference to whatever he doth ſay, or ſhall declare. Which may be the reaſon why Faith is ſaid to be counted to *Abraham* for Righteouſneſs, as well when he had not the *Meſſias* in the Promiſe as the immediate Object of his Faith, but ſomewhat elſe, as when he had. The Promiſe, the believing of which was counted to *Abraham* for righteouſneſs, in *Gen.* 15. 6. was a Promiſe of a numerous Iſſue, [*So ſhall thy Seed be*] *viz.* as numberleſs as the Stars. But that which produced a Belief of this particular Promiſe, would, and doubtleſs did, produce in him a belief of the promiſe of the *Meſſias* and of every other Promiſe and Word of God, and declaration of his mind, ſo far as underſtood by him, and that was an habitual belief of God's Truth, and Faithfulneſs, Wiſdom, Power and Goodneſs; his fixed belief in God. And ſo a believing God's Threatnings, ſo as to uſe means to eſcape them, is (it ſhould ſeem) counted to one for Righteouſneſs, as well as the belief of the Promiſes, as growing upon the ſame Root. Thus *Noah's* Believing God's threatning to bring a Deluge upon the World, and his Obedience to God's Command, in the preparing an Ark for the ſaving of his Houſe, was that, or at leaſt one inſtance

inſtance of that Faith, *by which he became Heir of the Righteouſneſs which is by Faith*, Heb. 11. 7. It was this general Faith in God that made *Abraham* ſo compliant with every intimation of his will and pleaſure. By it he forſook his own Country and Kindred at God's command, to go he knew not whither, but depended on God's after-direction in that caſe, *Heb.* 11. 8. By it he was ready to offer his Son *Iſaac*, in whom the Promiſes were made: And he had ſuch a firm Belief in God's Promiſe, That in *Iſaac* his Seed ſhould be called, that he concluded that God would raiſe him from the Dead, when he had Sacrificed him, rather than fail in the leaſt of making good his Promiſe, *Heb.* 11. 17, 18, 19. He had ſuch a confidence in God; that is to ſay, in his Wiſdom, Goodneſs, Truth, and Power, as wrought him to an entire Reſignation of himſelf to God's will and pleaſure. He believed God to be ſo Good and ſo Wiſe, as not to put him upon any thing, but what ſhould be for his good in the iſſue: And ſo True and Powerful, as to promiſe nothing but, what he could, and would perform. In a word; this his Belief in God, made him believe all his Promiſes, and obey all his Precepts.

2. Come we next to ſome *deſcription* of that *Faith*, which is the condition of the Promiſe, or Covenant of Salvation: Wherein I ſhall have reſpect to the nature of Saving Faith in general, in reference to all Ages of the Church, and alſo to the Chriſtian Evangelical Faith in ſpecial. Faith, ſtrictly taken, is an aſſent unto the truth of any Propoſition, upon the credit of the Speaker. But Saving Faith is of a more comprehenſive nature, than is a meer aſſent unto the Truth of any one Propoſition. And although Saving Faith is ſometimes deſcribed by an aſſenting to the truth of one ſingle Propoſition, yet then it implies the belief of many more, and ſuch a belief as draws in the Will to act according to the import and concernment of the thing believed. As for inſtance: The Belief of this Propoſition [*That Chriſt Jeſus is the Son of God*] by which, Faith is ſometimes deſcribed, doth include in it a belief of the truth of his whole Doctrine, both concerning God's Grace, and Man's Duty, and the Will's concurrence, as to its concernment in it. For, if he be the Son of God, then he cannot lye or deceive in any thing he hath ſaid. And again, the belief of this Propoſition [*That God raiſed Chriſt from the Dead*] by which Faith is alſo deſcribed, *Rom.* 10. 9. includes in it a belief, That all that Doctrine which he taught, is undoubtedly true: For if it had not, God would never have wrought ſuch a Miracle, as to Raiſe Chriſt from the Dead, to confirm it. The belief then of ſuch ſingle Propoſitions, include a belief of the whole Doctrine of the Goſpel, which is the proper Object of the Chriſtian Faith, and for that cauſe is frequently ſtiled *Faith*, or *the Faith*, in the New Teſtament.

But if we reſpect the nature of Faith in general, as anſwering the different degrees of God's Revelation of his Will in ſeveral Ages of the World, both under the Goſpel, and before; I do not know how better to define it, than thus: Faith is ſuch a hearty belief of God's Declaration, concerning his own Grace, and Man's Duty, as doth effectually cauſe a Man to expect from God, and to act in a way of ſincere Obedience, according to the Tenour and Import of ſuch a Declaration. Or, if you will take in the Belief of God's Threatnings againſt ſinners

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into the definition; then it will be thus: Faith is ſuch a hearty belief of God's Declaration concerning his own Grace and Diſpleaſure, and Man's Duty, as doth effectually cauſe a Man to expect from God, and to act in a way of ſincere Obedience, according to the Tenour and Import of ſuch a Declaration. Faith thus defined, we have already ſeen exemplified in *Abraham*, who is the great Exemplar of Believing, and the Father of Believers. And that it was his belief of God's Promiſe, or Declaration of Grace and Favour to him, as it is practical in producing Repentance, Self-denial, and ſincear Obedience, by which he was juſtified and made happy, appears farther, not only in that it's ſaid by St. *James*, That his Faith wrought with his Works, and was made perfect by them, and that he was juſtified by Works, as well as by Faith, (of which more anon) but alſo in that it's ſaid, that *he received the ſign of Circumciſion* (which was the Condition upon which God Covenanted with him to be his God, and upon the ſame terms to be the God of his Seed) *a Seal of the Righteouſneſs of the Faith which he had, while he was yet uncircumciſed.* For ſuppoſing (which is not denied) Circumciſion to be an outward Sign of inward Grace, of the Circumciſion of the Heart, conſiſting in Mortification, or a Penitential change of the Heart, which is the effect of Faith, his Circumciſion, as ſuch, was a Seal of confirmation to *Abraham*, that it was upon his former ſo believing God upon his Promiſe, as thereby to be induced to leave the evil Cuſtoms of his Country, and his Country it ſelf, with his Kindred, and his Father's Houſe; that God would be his God indeed: In which Promiſe was implicitly promiſed, all that would make him Eternally Happy. And God's farther deſign of giving to *Abraham* this Covenant of Circumciſion, as a Seal to aſſure him the enjoyment of the benefit wrapt up in that Promiſe upon the terms aforeſaid, was, that he might be th e Father of all them that Believe, whether literally Circumciſed, or not; that is, that he might be a great Example and Pattern to all others, of obtaining the ſame benefits, in the ſame way; and ſo might be a means of begetting others to Believe in God, and to Obey him, as he had done; to be a great Inſtrument to propagate the kind of New Creatures, of Men renewed to God, to the end they might be Bleſſed, as he was. This, or ſomewhat to this effect, is doubtleſs the meaning of *Rom.* 4. 11, 12. *And he received the ſign of Circumciſion, a Seal of the Righteouſneſs of the Faith which he had, being yet uncircumciſed: That he might be the Father of all them that Believe, though they be not circumciſed; that Righteouſneſs might be imputed to them alſo: And the Father of Circumciſion to them who are not of the Circumciſion only, but alſo walk in the ſteps of that Faith of our Father Abraham, which he had, being yet uncircumciſed*; and it is not unlikely, but that as Heart-Circumciſion, under the figure of Literal-Circumciſion, was, together with Faith, made the condition of the Covenant then; ſo Spiritual Baptiſm, which is a Death unto ſin, and a living unto God, is under the Figure of Water-Baptiſm, joyned with Believing, as the condition of the Promiſe of Salvation, now. *Mark*, 16. 16. *He that believeth, and is baptized, ſhall be ſaved.* According to which St. *Peter* having ſpoken of *Noah*'s Ark, ſaith, *The like figure whereunto Baptiſm now ſaveth us; not the putting away of the filth of the fleſh, but the*

*anſwer*

*anſwer of a good conſcience towards God*, 1 *Pet.* 3. 21. Now, as it was in *Abraham*, ſuch a belief of God's Declaration of Grace and Favour, as did effectually induce him to Love and Obey God, by which he was Juſtified, ſo (I ſhall ſhew afterwards) it was the very ſame kind of Faith, working after the ſame manner, by which the Saints, under the Law of *Moſes*, were Saved.

But Faith, as Evangelical and Chriſtian, is ſuch a hearty aſſent and conſent unto God's Declaration in the Goſpel by his Son, concerning Chriſt himſelf, and his Grace and Favour towards Men by him, and concerning their own Duty, as cauſeth a Man to expect from God, and to act in a way of duty, according to the Tenour of ſuch a Declaration, and his own concerns in it. And Faith, thus defined, is fully agreeable to the Tenour of the Goſpel: *Mark* 16. 15, 16. *Go ye into all the world, and Preach the Goſpel to every Creature: He that Believeth, and is Baptized, ſhall be ſaved.* He that believeth What? Why, he that believeth that Goſpel which was to be Preached to every Creature. Which Goſpel contains a Declaration of God's Grace, and Man's Duty, and of his Wrath againſt all Ungodlineſs and Unrighteouſneſs of Men. For, 1. It declares from God that he hath given his Son Jeſus Chriſt to be the Saviour of the World, by being a Propitiation for the ſin of it, in becoming a Sacrifice to expiate ſin. 2. It declares, That God upon account of his Son's giving himſelf a Ranſom for all, hath made, and doth eſtabliſh a New Covenant with the World, to Pardon, and Eternally to Save as many as ſhall Believe in his Son, and Repent of their ſinfulneſs, in changing their Minds, and reforming their Lives, and becoming New Men, in yielding ſincere Obedience to the Precepts of the Goſpel. 3. It declares, That *thoſe that believe not, ſhall be damned*; and ſuch as repent not, ſhall periſh; and that the unrighteous ſhall not inherit the Kingdom of God. This ſummarily is that which the Goſpel declares concerning God's Grace and Diſpleaſure, and Man's Duty.

Now it is the practical belief of all this, that is the ſaving Faith. It is not the bare belief that God hath given his Son to be the Saviour of the World, and a Propitiation for the ſin of it: Nor is it a bare belief that he will for Chriſt's ſake pardon and ſave as many as truly Repent and amend their lives, and become New Creatures; unleſs they ſo believe all this, as ſeriouſly and heartily to Repent themſelves of their former folly, and to return to their duty in new Evangelical Obedience. For otherwiſe, for a Man barely to believe all this, and not act according to his own concerns in it, will be ſo far from being a believing to the ſaving of the Soul, as that it will rather plunge him the deeper in Deſtruction, for living and acting contrary to his own light and belief, as *holding the truth in unrighteouſneſs; the wrath of God being revealed from heaven againſt all ſuch*, Rom. 1. 18.

A Man of this practical Faith which I have deſcribed, eyes as well the condition upon which the ſaving Benefits are promiſed through Chriſt, as the Promiſe it ſelf of thoſe benefits; and expects the enjoyment of thoſe benefits upon God's Promiſe and Chriſt's Purchaſe, no otherwiſe, than as he, with the aſſiſtance of God's Grace, is careful to perform the Condition. Which belief of his, makes him as careful to perform the Condition in diſcharge of his own duty therein, as ever he

hopes to enjoy the promiſed Pardon and Salvation by Chriſt, and to eſcape the Damnation threatned againſt thoſe who perform not the condition. So that a Man by this practical Faith, belives one part of God's Declaration in the Goſpel, as well as the other; and his own duty to be as well neceſſary to his Juſtification, as the condition appointed by God, as the Grace of God, through Chriſt, it ſelf, is upon another account: And by this belief, he is effectually moved, as well to act in a way of duty to God, as to expect mercy from him; conſidering how his Happineſs is concerned in both, when he hath the whole of God's Declaration in all the parts taken together, in proſpect, as the Object of his Faith.

When he hears, that *God ſo loved the World, that he gave his only begotten Son, that whoſoever believes in him, ſhould not periſh, but have everlaſting life.* When he hears, that *God hath ſet forth Chriſt to be a Propitiation through Faith in his Blood:* And when he hears again, that *God was in Chriſt reconciling the World unto himſelf, not imputing their treſpaſſes unto them*; he believes all this to be true, as coming from God that cannot lye; and accordingly, is incouraged to hope in God's Mercy, and is comforted thereby. But then when he hears again, that *except we repent, we ſhall all periſh*; that *except a man be born again, he cannot ſee the Kingdom of God:* That *without holineſs, no man ſhall ſee the Lord*; and that *the pure in heart ſhall ſee God:* That *not every one that ſaith Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of the Father which is in Heaven:* That *the Lord Jeſus ſhall be revealed from Heaven, with his mighty Angles in flaming fire, to render vengeance to all thoſe that know not God, and which obey not the Goſpel of our Lord Jeſus Chriſt:* But that *he is the Author of eternal Salvation to all thoſe that obey him.* I ſay, when he hears all this, he as verily believes this part of God's Declaration in the Goſpel, to be the faithful and true Sayings of God, as he acounted the other to be. And accordingly, doth as ſeriouſly, and ſincerely ſet upon the Work of Repentance, and as carefully uſeth God's appointed means for the changing of his Heart, and renewing of his Nature, for *the purifying of himſelf, as God is pure*; and doth as carefully obey all the Precepts of the Goſpel; as he hopes upon the account of Chriſt's Sufferings, and God's Promiſe, to be Pardoned and Saved; as beliving that thoſe Benefits are neither promiſed, nor can be obtained, but in this way of performing the Condition. And I doubt not to ſay, that this practical Faith, as it reſpects God's Declaration, touching Man's duty, in conjunction with his own Grace in Chriſt, is, where the Goſpel comes, the only ſaving juſtifying Faith.

3. Come we now to ſhew Reaſon, why Faith is made the Condition of the Promiſe.

1. *It is of Faith, that it might be of Grace*, ſaith the Apoſtle, *Rom.* 4. 16. It is that the Grace of God to miſerable Men, might the more ſhew it ſelf. For ſo it doth, not only in promiſing unſpeakably great things through Chriſt to Man, who is not only undeſerving, but illdeſerving alſo; but alſo, in that theſe are promiſed upon ſuch a poſſible, practical, eaſie Condition as Faith is, conſidering the means and aſſiſtance promiſed by God to work it: And conſidering alſo, that the Promiſe is made

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to the truth, unfeignedneſs and ſincerity, and not to perfection of Faith, Repentance, and new Obedience, in their utmoſt degree. So that Chriſt might well ſay, *my Yoke is eaſie, and my Burden light*, Matth. 11. 30. Whereas the old way of promiſing the Inheritance on the Law-terms, would have been to have promiſed it upon impoſſible conditions, as the caſe now is with fallen Man. And if God ſhould have promiſed never ſo great things to Man, in his impotent and miſerable ſtate, upon an impoſſible condition, he would have been ſo far from manifeſting abundance of Grace, Compaſſion, and Love to him in that condition, as that he would rather have ſeemed to inſult over him in it. And therefore, if the Promiſe ſhould have run upon the Law-terms, and not of Faith, it would utterly have fruſtrated God's deſign of manifeſting his Grace to Man, and of recovering Man's Love and Loyalty to him thereby. *Rom.* 4. 14. *If they which are of the Law be Heirs, Faith is made void, and the Promiſe made of none effect. But it is of Faith, that it might be by Grace, to the end the Promiſe might be ſure to all the Seed, not to that only which is of the Law, but to that alſo which is of the Faith of Abraham*, ver. 16.

2. This may be another reaſon, why ſuch a Faith, as I have deſcribed, is made the condition of the Covenant of Salvation, *viz.* Becauſe it, beſt anſwers God's deſign in this Covenant, of renewing the Nature of Man in Holineſs and Righteouſneſs, and by that means reſtoring it to Happineſs. For, by Faith Men are born of God, or made the Children of God. *Gal.* 3. 26. *Ye are all the Children of God by Faith in Chriſt Jeſus.* Joh. 1. 12, 13. *As many as received him, to them gave he power to become the ſons of God, even to thoſe that believe on his Name. Which are born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* Now, to be born of God, or, which is the ſame, to be made the Child of God, is to have ones Nature reſtored to the likeneſs of God, in which Man was firſt made, and is the ſame thing with that which is called *Regeneration*, and a being *born again*, and *a new Creature*. Which new Creature, or the Nature of Man renewed by Faith, is alſo called the *new Man, which after God, is created in righteouſneſs and true holineſs*, Epheſ. 4. 24. To be born again, is to have the Faculties of Mans Nature reſtored to a rectitude in their motions and operations, in reference both to God and Man, to be reſtored to their proper moral uſe for which they were made. It is, in a word, that which is called a being *made partakers of a Divine Nature*. For thoſe which are begotten of God, are begotten in, or to his likeneſs. Men can adopt thoſe which are not their natural Children to inherit their Eſtates, but they cannot adopt them to a participation of their Moral Endowments. But God adopts his Children to a participation with him in the Inheritance, by adopting them to a participation of the Moral Perfections of his Nature; that is, to a conſimilitude to him in them.

And this we ſay is done by Faith; that is, by Faith in God, and by Faith in his Word. For, in order of Nature, God is firſt believed to be a God of Truth, before his Word is believed to be the Word of Truth. And the creditableneſs of his Word depends upon the knowledge or belief of the fidelity of his Nature. And this Truth of God, and of his Word, is

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the immediate Object of Faith. By Faith, a Man believes that to be true, which God reveals or declares as his Mind and Will, let the Import of it be what it will. But then, this Faith operates upon the Will and Affections, according to the Tenour and Import of that which is Revealed. If it be matter of ſad import, it works a hatred to him that threatens it, and a fear of the thing threatned, if it be apprehended to proceed from an enemy. And this is the effect of the Faith of Devils, who believe, and hate God, who believe and tremble, *Jam.* 2. 19. But if that which is Revealed by God, and Believed by Man, betoken unſpeakable love and good-will in God to Man, and matter of the greateſt benefit to him, as a proof of ſuch love, then it worketh love to him that expreſſeth ſuch love, (*for Faith worketh by Love*, Gal. 5. 6.) and a longing deſire after the promiſed benefit. And as the Soul grows more and more in love with God, becauſe of his love; in love with his Bleſſed Nature and Divine Perfections; ſuch as are his Love and Goodneſs, Truth and Faithfulneſs, Purity and Patience, Mercifulneſs, and readineſs to Forgive, which render him altogether lovely; ſo it contracts a likeneſs to God in theſe upon the Soul, and ſo changes and renews the Moral habit and conſtitution of the Soul, and conſequently the whole Life. There is an aptneſs and promptneſs in Men to imitate that in others (and ſo in God) for which they love them. And frequent imitating Acts, beget Habits, Cuſtom changing Nature. And hence it is, that through Faith we are made partakers of a Divine Nature. *We all with open face, beholding as in a Glaſs the glory of the Lord, are changed into the ſame Image, from glory to glory, as by the Spirit of the Lord*, 2. Cor. 3. 18. This beholding the glory of the Lord, is by Faith, (*For we walk by Faith, and not by ſight*, 2. Cor. 5. 7. and by it *Moſes ſaw him who is inviſible*, Heb. 11. 27.) And the *medium* by which this Proſpect is taken, is the Goſpel, by which the Lord in his lovely Perfections is now openly revealed: And Faith being from time to time buſied in beholding of, and converſing with theſe Perfections, it transforms the Soul into the ſame Image or likeneſs, *from glory to glory*, (that is gradually) *as by the Spirit of the Lord*; that is, through the co-operation of God's Spirit with Man's Faith. *To comprehend the breadth, length, depth, and heighth, and to know the love of Chriſt which paſſeth knowledge*, is the way to be *filled with all the fullneſs of God*, by tranſcribing all his imitable Perfections upon the Soul, *Epheſ.* 3. 18, 19.

And it is by virtue of their Relation to Chriſt, and being thus begotten and born of God, and made partakers of a new Nature conformable to God's, that Men can with confidence call God Father: This bleſſed effect of God's Spirit, is the Spirit of Adoption, by which they cry, *Abba*, Father. And it is this new Nature, that is the Spring and Fountain of a good Life, of all pious and virtuous Actions. As it is ſaid of God, *Thou art good, and doſt good*; ſo it is true of all thoſe that are born of him. *A good Man, out of the good treaſure of his heart*, (thus renewed) *bringeth forth good fruit: The Tree being good, the Fruit will be good.* And as this new Creature groweth up to ſtrength and maturity, ſo doing of good, and acting worthily, will become natural and pleaſant to him in whom it is. To ſuch an one *the Commandments of God*

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*are not grievous*, but he will be able in ſome good meaſure to ſay *I delight to do thy will, O God, yea thy Law is in my heart.* And for ſin, it being contrary to this New Nature, there is a kind of Moral Impotency in him in whom it is, to commit ſin: *He cannot ſin, becauſe he is born of God*, 1 Joh. 3. 9. Or if ſuch an one be overtaken in a fault, it will work a diſturbance in the Soul, juſt as that will in the Stomach, which a Man hath eaten, againſt which he hath an antipathy in Nature. But as for ſuch as perform Religious Duties, and do things materially good, only by the ſtrength of extrinſecal Motives, and not from an inward Principle of this New Nature, or love to the things themſelves; to ſuch, thoſe Actions, being unnatural, become grievous and burdenſome, and will be continued in no longer, than thoſe Motives continue in their ſtrength.

*Sect.* 8.

The laſt thing I propoſed to conſider about God's Promiſe to *Abraham*, is, *What we are to underſtand by God's counting Abraham's Faith to him for Righteouſneſs.* And I take it to ſignifie thus much: That God in a way of ſpecial Grace, or by virtue of a New Law of Grace and Favour which was eſtabliſhed by God in Chriſt, (*Gal.* 3. 17.) that is, in reference to what Chriſt was to do and ſuffer in time then to come, did reckon his Practical Faith to him for Righteouſneſs; that is, that which in the eye of the New Law ſhould paſs in his eſtimation for Righteouſneſs, ſubordinate to Chriſt's Righteouſneſs, which procured this Grant, or Law. For otherwiſe, Faith, neither as it is the Condition of the Promiſe of Remiſſion of Sin through Chriſt, nor as it works Repentance for ſins paſt, or ſincere Obedience for time to come, is Righteouſneſs in the Eye of the Original Law. For that accounts no Man that hath, though but once, tranſgreſſed it, to be Righteous, either upon the account of anothers ſuffering for his ſin, or his own Repentance or ſincere imperfect Obedience; but Curſeth every Man that from firſt to laſt continueth not in all things which are contained in that Law. But it is, as I ſaid, an Act of God's ſpecial Favour, and by virtue of his New Law of Grace, and as it is eſtabliſhed in Chriſt, that ſuch a Faith as I have deſcribed, comes to be reckoned, or imputed to a Man for Righteouſneſs, and through God's imputing it for Righteouſneſs to ſtand a Man in the ſame ſtead, not in better ſtead, as to his Eternal Concerns, as a perfect fulfilling of the Original Law from firſt to laſt, would have done; Chriſt's Righteouſneſs being preſuppoſed the only Meritorious Cauſe of this Grant or Covenant.

And thus indeed the Faith which I have deſcribed, is a Man's Righteouſneſs in the Eye of this New Law, becauſe it is ſummarily all that is required *of him himſelf* to make him capable of the Benefits promiſed by it; which, as it is now revealed is the Goſpel. Juſtification is a Law-term: And no Man ſhall be Juſtified in Judgment, or upon Tryal, but he that is Juſt in the Eye of this New Law of Grace, as every one that rightly Believes, Repents and ſincerely Obeys, is; becauſe that is all that it requires of a Man himſelf to his Juſtification and Salvation.

And yet every Believer's Juſtification will be all of Grace, becauſe the Law by which they are Juſtified, is wholly of Grace, is wholly a Law of Grace, and was Enacted in meer Grace and Favour to undone Man, that was utterly undone by the Fall.

There are two things which I conceive do conſtitute and make up the Righteouſneſs of the Law of Grace; (preſuppoſing all to be procured by the Purchaſe which Chriſt hath made) firſt, The Righteouſneſs which conſiſteth in the *forgiveneſs of ſins*; and ſecondly, The Righteouſneſs of *ſincere Obedience*. And in reference to both theſe, Faith is imputed for Righteouſneſs, by virtue of the Law of Grace.

*Firſt*, Faith, as practical, is imputed to a Man for Righteouſneſs, as it is That, and all That which is required of him himſelf by the Law of Grace, to entitle him to the Righteouſneſs which conſiſteth in the Remiſſion of ſins through Chriſt. Now, that remiſſion of Sins is part of the Righteouſneſs which is by Faith, is evident from *Rom.* 4. 5, 6, 7, 8. Where the Apoſtle, to prove that a Man's Faith in God who juſtifyeth the ungodly, is counted to him for Righteouſneſs, he citeth a paſſage out of *Pſalm* the 32d, *Even as David alſo* (ſaith he) *deſcribeth the bleſſedneſs of the man to whom God imputeth Righteouſneſs without Works, ſaying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. Bleſſed is the man, to whom the Lord will not impute ſin.* The Righteouſneſs imputed in this ſenſe, doth conſiſt in the non-imputation of ſin. Not to impute ſin, is not to reckon a Man not to have ſinned; but it is to deal with him, not according to the demerit of his ſin, it is to pardon him for Chriſt's ſake upon his penitential Faith, and not to puniſh him for his ſin; and this by vertue of a New Law or Act of Indemnity, or Covenant of Grace. For although pardon of ſin is obtained for Man by Chriſt's Sufferings for ſin, (*In whom we have redemption through his blood, the forgiveneſs of ſins*, Epheſ. 1 7. and though God, *for Chriſt's ſake doth forgive us*, Epheſ. 4. 32.) yet the actual collation of this great Benefit, is not promiſed, but upon condition of Man's Faith. *Him hath God ſet forth to be a Propitiation*; but it is *through Faith in his blood*, Rom. 3. 25. *By him all that believe are juſtified from all things, from which ye could not be juſtified by the Law of Moſes*, Acts 13. 39. and 10. 43. Although Chriſt is the Propitiation for the ſins of the whole World, (1 *Joh.* 2. 2.) yet that ſaying of Chriſt muſt and will take place; *If ye believe not that I am he, ye ſhall dye in your ſins*, Joh. 8. 24. And that alſo, *Mark* 16. 16. *He that believeth not, ſhall be damned.* So that Faith is imputed for Righteouſneſs, partly as it is the Condition upon which Pardon of ſin is granted.

*Secondly*, That Faith is imputed for Righteouſneſs, which is practical, or productive of ſincere Obedience, without which property it is not a fulfilling of the Law of Grace as a Condition of the promiſed Benefits; and conſequently, cannot juſtifie a Man in the Eye of that Law. For,

1*ſt*, Repentance, and likewiſe forgiving Men their Injuries (for inſtance) are ſuch Acts of Obedience, as without which a Man cannot be Pardoned; and if not Pardoned, then not Juſtified. And therefore, Faith is not imputed for Righteouſneſs, unleſs it be productive of Obedience.

2*dly*, No

2*dly*, No *Faith is available* to Juſtification, but ſuch as *worketh by Love*, Gal. 5. 6. Which to ſay, is all one as to ſay, no Faith is imputed for Righteouſneſs, but ſuch as worketh by *keeping the Commandments of God, and fulfilling the Law*; for that is the interpretation of Love, both to God and Men, 1 *Joh.* 5. 3. *Rom.* 13. 10.

3*dly*, *Abraham* who was ſet forth by God for a Pattern of his juſtifying Men by Faith, was Juſtified by ſuch Works as were the fruits of his Faith; and not only by his Faith, which was the Root of them: And therefore his Faith as practical, was imputed to him for Righteouſneſs: And ſuch muſt be the Faith of all others that ſhall obtain Juſtification upon their Believing as he did, *Jam.* 2. 21, 22, 23. *Was not Abraham our Father juſtified by Works, when he had offered Iſaac his Son upon the Altar? Seeſt thou how Faith wrought with his Works; and by Works was Faith made perfect. And the Scripture was fulfilled, which ſaith, Abraham Believed God, and it was imputed to him for Righteouſneſs.* Where note theſe four things. 1. That *Abraham*'s Faith wrought with his Works about the ſame End, as a Condition of obtaining it; to wit, his Juſtification. 2. That by his Works his Faith was made perfect; to wit, in its aptitude by God's Inſtitution, to juſtifie him; without which, it would not have reached that End. 3. Note, further, That it was his Faith, as it wrought with his Works, and as it was compleated and made perfect by them, that was imputed to him for Righteouſneſs. 4. Note, That in the Imputation of his Faith for Righteouſneſs, as it was thus accompanied with, and perfected by Works, was the Scripture fulfilled, which ſaith, *Abraham Believed God, and it was imputed to him for Righteouſneſs.* And if ſo, then the Juſtification by Works, together with Faith, of which St. *James* ſpeaks here, is a Juſtification before God, and not before Men only, and to a Man's own Conſcience: For of ſuch a Juſtification doth the Scripture in *Gen* 15. 6. ſpeak, which is here cited by St. *James*.

Nor doth this, that Faith accompanied with Obedience is imputed for Righteouſneſs, at all derogate from the Obedience and Sufferings of Chriſt, in reference to the Ends for which they ſerve. Becauſe the whole Covenant, and all the parts and terms of it, both promiſes of Benefits, and the Condition on which they are promiſed, are all founded in Chriſt, his undertaking for us, and all the Benefits of it accrue to us upon our Believing and Obeying, upon his account, and for his ſake. *We are in him, who of God is made unto us Wiſdom, Righteouſneſs, Sanctification, and Redemption*, 1 Cor. 1. 30. *For which cauſe alſo he is called the Lord our Righteouſneſs.* Not as if his Perſonal Obedience to the Law, was ſo formally imputed to us, as that we ſhould be reckoned to have kept the Law in his keeping of it, (which hath been the Opinion of ſome) for if that had been ſo, there would have been no more need that Chriſt ſhould have Suffered for us, than there was that he ſhould have Suffered for himſelf, who had no ſin; for neither ſhould we, if we had perfectly kept the Law in him, or in his keeping of it.

CHAP.

## CHAP. II.

### *For what Ends the Law was added to the Promiſe.*

I Now come to ſhew, in the next place, *for what end the Law of Moſes was added to the Promiſe.* And before I do this in particular, I ſhall note only in general, That it was not added to croſs or confront the Promiſe, or God's Deſign in it, but to be ſubſervient to it, *Gal.* 3. 21. *Is the Law then againſt the Promiſes? God forbid.* For it is not to be thought that God would prevaricate in his Deſign, ſo that when he had once made a New Law of Grace for the Saving of faln Man, he would yet afterwards give any Law, but what ſhould one way or other ſubſerve to the ſame End, if Men do not deprive themſelves of the intended Benefit, by perverting it. And therefore, to be ſure, God did not intend to revive the Old Covenant of Works made with *Adam in Paradiſe*, in the after promulgation of the Law of Nature (which we call the Moral Law) already broken. He did not therein come to demand his full Debt of Innocency in Mans Broken and Bankrupt Condition, or to let him know, that he would, without any other Condition than perfect Innocency, *caſt him into Priſon, until he had paid the utmoſt farthing.* For if he had, then the Law indeed would have been againſt the Promiſe, which declares quite otherwiſe. It is true, the Law of Nature, as it is a perfect Rule of natural Righteouſneſs, founded in God's Nature and Man's Nature, doth of it ſelf require perfect Innocency, and can require no leſs, being ſuited to the Nature of Man in its perfect State: But when God brings this Law forth, and ſets it before Men that are now faln from that ſtate, as he doth in the promulgation of it, it is to let them know indeed what they once were, and from whence they are fallen, and how unhappy their Condition now is, according to the Tenour and Terms of that Law; and that it would have continued ſo for ever, if God had not made a New Law of Grace, to over-rule that Law; and to let all know that they ſhall ſtill remain in that Condition, that wilfully exclude themſelves from the benefit of the Law of Grace, by not performing the Condition of it: But not to let them know, they ſhould have no better terms from him than that Law affords them, nor to make their perfect keeping of it the condition of their Juſtification. But the Law of *Moſes*, entirely taken in all its parts, was rather given as an Appendix to the Promiſe, both as a Rule of the material part of that Obedience, which God would now require of the *Iſraelites* in conjunction with their Faith in the Promiſe, and as a Motive to that Obedience: This in general.

The Queſtion is put, *Gal.* 3. 19. *Wherefore then ſerveth the Law?* And the Anſwer there is, That *it was added becauſe of tranſgreſſion, until the Seed*

*Seed ſhould come.* And it was added becauſe of tranſgreſſion in more reſpects than one.

1. It was added to diſcover Sin, to make that known to be Sin, which was ſo of it ſelf, and in its own nature, before the promulgation of the Law. For by reaſon of that grievous Wound which Man got in his Underſtanding by the Fall, and by reaſon alſo of a progreſſive Degeneration in Mankind, the natural Senſe of Moral Good and Evil, was to a great degree worn out of the minds of Men. For the repairing of which decay, a promulgate Law (the Ten Commandments) anſwerable to the Law of pure Nature in the Spirituality of it, was ſet on foot in the World. And by this Law came Sin and Duty to be more clearly known than they were before. *Rom.* 3. 20. *By the Law is the knowledge of Sin.* Rom. 7. 7. *I had not known Sin, but by the Law: For I had not known Luſt, except the Law had ſaid, Thou ſhalt not Covet.*

2. The Law was added, not only barely to make known that to be Sin, which was ſo of it ſelf before, but to ſet it out in its Colours, to make it known in the horrid nature and conſequence of it, that Men might be the more afraid to have to do with it, *The Law entred, that the offence might abound:* That is, that by that means it might be rendred the more Criminous and Demeritorious: That *Sin by the Commandment, might become exceeding ſinful*, Rom. 5. 20. and 7. 13.

3. The Law as it diſcovered Sin, and made it more criminous, and the People the more ſenſible of guilt, and more apprehenſive of their obnoxiouſneſs to puniſhment, was given to ſet off ſo much the more, the Glory, Beauty, and Deſirableneſs of God's Grace in the Promiſe of Pardon and Salvation. *Rom.* 5. 20. *The Law entered that the offence might abound: But where Sin abounded, Grace did much more abound.* By how much the more Sin appeared Sin, and was enhanced, and aggravated, and rendred manifeſtly miſchievous by a Promulgate Law; by ſo much the more Grace appear'd to be Grace, in all its Glory, that brought Deliverance from it. *Rom.* 5. 21. *That like as Sin hath reigned unto death,* (viz. *by the Law*, that being the ſtrength of Sin, 1 *Cor.* 15. 56.) *Even ſo Grace might reign through Righteouſneſs unto eternal life, through Jeſus Chriſt our Lord.* After Chriſt came, the Reſt which he gave, was ſo much the more ſweet to thoſe *Jews* who received him, by how much they had been weary and heavy-laden under a Spirit of Bondage before.

4. *The Law* (ſaith St. *Paul*) *was our Schoolmaſter, to bring us unto Chriſt, that we might be juſtified by Faith*, Gal. 3. 24. That is, It was a lower ſort of Inſtitution, accommodated to the weak and more imperfect ſtate of the Church, until afterward it ſhould deliver them over to a more perfect Inſtitution under Chriſt. Parents firſt teach their Children to Speak, and after put them to School to learn Letters, Syllables, Words, and Sentences; the uſe and deſign of all which they do not underſtand while they are Children, as they do when they come to be Men. In proportion to this hath God dealt with his Church in the World, beginning with a lower and more imperfect ſort of Inſtruction, Precepts, and Promiſes, and ſo proceeding to thoſe that are higher and more perfect, and ſo by certain gradations, to lead on, and build up his

Church to a more perfect Spiritual and compleat ſtate of Faith and Holineſs; *To all the riches of fulneſs of underſtanding of the Myſtery of God, of the Father, and of Chriſt*, Col. 2. 2. And thus the Law, as Schoolmaſter, had a double end and uſe: The one reſpecting the time then preſent: The other that which was then future and to come.

The then preſent uſe of it was twofold alſo.

1. To reclaim and reſtrain them from the Superſtitious Cuſtoms of the Heathen, to which they were addicted; in which reſpect alſo it *was added becauſe of tranſgreſſion.* The Heathen-Worſhip, ſtood in divers Superſtitious Rites or Ceremonies: And becauſe the *Iſraelites* were addicted to a bodily Worſhip like theirs, (for they ſaid, *Let us make us Gods to go before us*, Exod. 32. 1.) and were in danger thereby of being drawn to Worſhip their Gods, therefore to prevent this (as Parents put their Children to School, partly to keep them out of harms way) the Lord by way of condeſcention to their childiſh humour, did ordain a Worſhip conſiſting much in bodily Exerciſe, and Inſtituted divers Laws, *which ſtood in Meats and Drinks, and divers Waſhings, and carnal Ordinances, until the time of Reformation*; till he ſhould, by ſending his Son, appoint more excellent Laws for Reforming both them and the reſt of the World. *Lev.* 18. 3, 4, 5. *After the doings of the Land of Egypt wherein ye dwelt ſhall ye not do; and after the doings of the Land of Canaan whither I bring you ſhall ye not do; neither ſhall ye walk in their Ordinances. Ye ſhall therefore keep my Statutes and my Judgments: Which if a Man do, he ſhall live in them*, Ezek. 20. 6, 11.

2. The Lord did Inſtitute divers Temporary Laws for tryal and exerciſe of their Obedience in thoſe leſſer things for a time, as being ſuch as they were as yet beſt capable to receive, thereby to lead them on to higher inſtances of Obedience afterward. Thoſe many Ceremonies which they were obliged to obſerve, were not things of any natural or intrinſick Goodneſs, but only made uſe of by God for a preſent turn, which when that was ſerved, they (as to practiſe) were of no value, but became *beggerly Elements.* But yet while they continued commanded of God, their Obedience in the uſe of them, was Rewardable, as well as their Obedience to any other Laws.

The other end and uſe of the Law, as it was a Schoolmaſter, reſpected the time then to come. For the High Prieſthood, and Sacrifices of the Law, as they were Types of what Chriſt ſhould be, do, and ſuffer, as Mediator, were of great uſe to the *Jews* after Chriſt had Suffered, and was Riſen again, and Aſcended into Heaven, to facilitate both the knowledge and belief of the Myſtery of Redemption by Chriſt.

1. To facilitate the knowledge thereof, and to beget in them a right *Notion* of thoſe things in Chriſt, by which forgiveneſs of ſins, and acceptance with God, is obtained on our behalf. For thoſe who had long ſeen and known the effect of Legal Sacrifices, as how they did procure Legal Impunity for Offences commited, God accepting the Life of a Beaſt that had not ſinned, inſtead of the life of a Man that had, might ſoon come to underſtand, by parity of reaſon, that God would much more accept of his own Sons offering himſelf in Sacrifice for us, ſo as to excuſe us from ſuffering Eternal Puniſhment for our ſin. *For if the blood*

*of*

*of Bulls, and of Goats, and the aſhes of an Heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the Blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your Conſcience from dead works, to ſerve the living God?* Heb. 9. 13, 14. And ſo the High Prieſt's entering into the Holy of Holies in the behalf of the People with the Blood of the Sacrifice, and burning Incenſe there, doth greatly aſſiſt the mind in underſtanding the nature of Chriſt's Interceſſion for us in Heaven, in virtue of his Bloodſhed for us on Earth, *Heb.* 9.

2. The Law, in the Typical nature of it, was of great uſe to the *Jews*, to facilitate and ſtrengthen their Belief in Chriſt; and ſo were the Predictions of the Prophets in conjunction with it: For theſe and the accompliſhment of them in Chriſt, did ſo anſwer each other, as in Water, Face anſwereth to Face, that thoſe who believed the Law and the Prophets, had a great advantage by means thereof, to believe in Chriſt. And therefore our bleſſed Saviour, when he would ſatisfie his Diſciples touching himſelf, that he was indeed the Chriſt, and of the neceſſity of his Death, (which Death occaſioned at firſt a ſtaggering in their Faith) *beginning at Moſes, and all the Prophets, he expounded to them in all the Scriptures, the things concerning himſelf,* Luke 24. 27. And St. *Paul*, when he laboured the Converſion of the *Jews* at *Rome*, to Chriſtianity, as the chiefeſt way to effect it; *he expounded to them, and teſtified the Kingdom of God, perſwading them concerning Jeſus, both out of the Law of Moſes, and of the Prophets, from morning to evening,* Acts 28. 23. *Had ye believed Moſes* (Saith our Saviour to them) *ye would have believed me; for he wrote of me: But if ye believe not his Writings, how ſhall ye believe my Words?* Joh. 5. 46, 47. And thus in both the forementioned reſpects, the Law was a Schoolmaſter indeed, to bring them to Chriſt, that they might be Juſtified by Faith.

5. The Law was given to the Jewiſh Nation, not only for their behoof and benefit, but alſo for a general Good to the World: That the Nations round about, hearing of ſuch excellent Laws, and perceiving how happy and proſperous thoſe People were, ſo long as they obſerved them; might thereby be invited to quit their Idol Gods, and to *take hold of the Covenant, and to join themſelves to the people of the God of Abraham*, even as it came to paſs in ſuch as were Proſelited. And upon this account it ſeems to be, that the Pſalmiſt prayed thus: *God be merciful unto us, and bleſs us, and cauſe thy Face to ſhine upon us: That thy way may be known on Earth, thy ſaving health unto all Nations*, Pſal. 67. 1, 2. and concludes *ver.* 7. That if God ſhould ſo do, his fear would be propagated through the World: *God ſhall bleſs us, and all the ends of the Earth ſhall fear him*, Deut. 4. 6, 7, 8. *Keep therefore and do them, for this is your Wiſdom, and your Underſtanding in the ſight of the Nations, who ſhall hear all theſe Statutes, and ſay, ſurely this great Nation is a Wiſe and an Underſtanding People. For what Nation is there ſo great, that hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for? And what Nation is there ſo great, that hath Statutes and Judgments ſo Righteous, as all this Law which I ſet before you this day?* To them were *committed the Oracles of God*, Rom. 3. 2. They were committed in truſt to them as Feoffees for the World, to communicate the knowledge

knowledge of God and of his Laws to the Nations; to carry on further the Reformation of the World, begun in their Father *Abraham*, and which was promiſed to be more compleatly effected by the *Meſſias*, in that all Nations of the Earth ſhould be Bleſſed in him. And as God's Judgments on the *Jews* for breaking his Laws, was Admonitory to the Nations about them, *Deut.* 29. 24,--28. ſo his famous Deliverances wrought for them upon their Repentance for breaking his Laws, made God known abroad to be a great favourer of ſuch as repent of their worſhipping and ſerving other Gods, and ſuch a one as could and would Save, Deliver and Bleſs them, that turned to him, to ſerve him only. Which ſeems to be his meaning, when he ſaith, he *will be ſanctified before the Heathen, when he ſhould gather them from among the people where they were Captives*, and that *the Heathen ſhould know that he was the the Lord*, Ezek. 20. 41. and 36, 23. And by this means he brought them to fear and worſhip the God of *Iſrael*. Pſal. 102. 13, 15. *Thou ſhalt ariſe and have mercy upon Zion; So the Heathen ſhall fear the Name of the Lord; and all the Kings of the Earth thy glory. When the Lord turned again the Captivity of Sion, they ſaid among the Heathen, The Lord hath done great things for them*, Pſal. 126. 1, 2.

6. The whole Law was given to be a Political Inſtrument of Governing the *Iſraelites*, (according to that ſtate of their minority) as a peculiar Republick, of which God himſelf was the Soveraign Legiſlator. But of this more afterward.

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## CHAP. III.

### *Shewing by what Faith and Practice the Jews under the Law were Saved.*

I Come now to ſhew *by what Faith and Practice the Jews under the Law were Saved.*

And doubtleſs whatever it was, it became available to that end, upon the account of what Chriſt was to ſuffer, when he ſhould come. For, as I ſhewed before, that God's Covenant with *Abraham* and his Seed, (by virtue of which the Faithful then were ſaved) was *confirmed in Chriſt*; was eſtabliſhed with them in reference to what he was to do, and ſuffer, as Mediator afterwards, *Gal.* 3. 17. And *by means of his Death, there was Redemption for the tranſgreſſions that were under the firſt Teſtament*, Heb. 9. 15. And the Sacrifices and Prieſthood, were *a Figure for the time then preſent*, of what Chriſt ſhould afterwards do, and ſuffer, and for what end.

But when I ſay ſo, I do not ſay that all that were Saved, did underſtand ſo much. For we ſee the Apoſtles of Chriſt, though they did believe him to be the *Meſſias*, which the *Jews* expected, yet they did not underſtand or expect that he ſhould ſuffer Death as a Sacrifice, till he

he told them ſo: Nay, the thing was ſo far from their thoughts, as that they did not underſtand him, when he plainly foretold them of his Death, *Luke* 18. 32. And if the Doctrine touching the reſemblance that is between the Prieſthood of *Melchizedech*, and the Prieſthood of Chriſt, was not in the Apoſtles ſenſe, *Meat* which *Babes* in Chriſtianity could well digeſt in their Underſtandings, but was *Meat for ſtrong Men*, Heb. 5. 10.–14. we may well gueſs by that, how little the *Jews* underſtood the Typical and Spiritual ſenſe of thoſe Types about which they were frequently converſant; and therefore it's ſaid, that the leaſt in the Kingdom of Heaven, is greater than *John* the *Baptiſt*, though he was ſo great, that there was none greater before him. Hence we may ſee, that one reaſon why thoſe *Jews* were all their life-time under a Spirit of Bondage to fear, was the great Obſcurity of the Declaration of God's purpoſe of Grace to the World through Chriſt, and the Way and Method of Salvation by him. *Moſes was but a ſervant for a Teſtimony of thoſe things, which were* [*after*] *to be ſpoken*, and ſo declared afterwards, as that the Typical meaning of them might be underſtood, *Heb.* 3. 5. In the mean while, as touching thoſe things, *they were ſhut up unto the Faith which ſhould* [*afterwards*] *be revealed*, Gal. 3. 23. It is ſaid of the Prophets, whereof *Moſes* was one, *that not unto themſelves, but unto us they did miniſter the things which are now reported unto us, by them that have preached the Goſpel to us*, 1 Pet. 1. 12. Add we to all this, *Heb.* 9. 8. where having ſpoken in *ver.* 7. of the High Prieſts entering alone into the Holy of Holies with the Blood of the Sacrifice in behalf of the People once every Year, he ſaith, *The Holy Ghoſt this ſignifying, that the way into the Holieſt of all, was not yet made manifeſt, while as the firſt Tabernacle was yet ſtanding.* By the Holieſt of all, here, is meant Heaven, ſignified of old by the Holy of Holies, as appears, *ver.* 12, 24. And the plain meaning ſeems to be this, That the peoples entring into Heaven by the Sacrifice, and Blood, and Interceſſion of Chriſt, was not made manifeſt, while the Tabernacle-worſhip continued. For Chriſt is our Way into Heaven, (to the place *within the Veil*) by his Blood ſhed as a Sacrifice, *Heb.* 10. 19, 20. *Having therefore, Brethren, boldneſs to enter into the Holieſt by the Blood of Jeſus, by a new and living way, which he hath conſecrated for us through the Veil, that is to ſay, his Fleſh.* But this Way, he tells us, was not made manifeſt, while the firſt Tabernacle was ſtanding.

But as obſcure as this way was, as to what was to be done and ſuffered in particular by the *Meſſias*, yet they had ſome general grounds of Faith and Hope; That upon their Faith, Repentance, and ſedulous Endeavours to walk in all the Commandments and Ordinances of the Lord, they ſhould obtain remiſſion of their ſins, and a future Happineſs in another World. Among which gounds theſe were not the leaſt:

1. They had the knowledge of the Promiſe of Bleſſedneſs to all Nations in *Abraham*'s Seed, and of the Promiſe of thoſe other Benefits which were promiſed to *Abraham* and his Seed.

2. They had an addition of ſeveral other Predictions concerning the *Meſſias*, both by *Moſes* and other Prophets, that perhaps were

ſomewhat more expreſs, ſuch as in *Deut.* 18. 16. *Iſa.* 53. *Dan.* 9. and others. Theſe Promiſes and Predictions, put them in great expectations of Special Benefits by the *Meſſias*, and wrought in them a longing after his Day. Upon which account, our Saviour ſaid to his Diſciples: *Bleſſed are your Eyes, for they ſee; and your Ears, for they hear. For I ſay unto you, that many Prophets and Kings, and Righteous Men, have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them*, Mat. 13. 16, 17. Luke 10. 23, 24.

3. They had large ſignifications from God of his ſpecial Favour to them above all people, as in chuſing them to be his peculiar People, and in declaring himſelf to be their God; in giving viſible ſigns of his Preſence among them, and excellent Laws and Promiſes to them, and ſending his Prophets amongſt them, and working many Wonders for them, and caſting out the Nations before them, to make room for them, and the like, *Deut.* 7. 6, 7, 8. and 26. 18, 19. *Pſal.* 147. 19, 20. *Rom.* 9. 4, 5.

4. They had expreſs Declaration from God of the Goodneſs of his Nature, and of his Compaſſion towards Sinners, and of his readineſs to Pardon ſuch as ſhould Repent and return to their Duty, in loving him, and keeping his Commandments. As for inſtance, *Exod.* 34. 6, 7. *The Lord paſſed before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin.* And when he delivered them his Law, with the greateſt terrour and aſtoniſhment to them; yet even then he aſſured them, That he would ſhew Mercy to Thouſands *of them that love him, and keep his Commandments*; as in the Second Commandment. And in eaſe of their miſcarriage to the drawing down of God's Judgments upon them, he beſpeaks them thus: *When thou art in tribulation, and all theſe things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and ſhalt be obedient to his Voice, (for the Lord thy God is a merciful God) he will not forſake thee, nor forget the Covenant of thy Fathers*, Deut. 4. 31. and 30. 1, 2, 3. Levit. 26. 39, &c.

From all which grounds, the Faithful among them, had ſuch a hope and confidence of pardon of Sin, and of a future Happineſs in another Life, upon their Repentance and ſincere Obedience, as did effectually induce them to have good thoughts of God, to love him, and to endeavour to pleaſe him, by having reſpect unto all his Commandments. This made him ſay, *Pſal.* 130. 4. *There is forgiveneſs with thee, that thou mayeſt be feared.* And under *this hope* and confidence, *the twelve Tribes did inſtantly ſerve God day and night*, and grounded this Hope of theirs upon *the Promiſe made of God unto their Fathers*, as St. *Paul* tells us, *Acts* 26. 6, 7.

And indeed, it was the unanimous Faith of the moſt eminent among them from Age to Age, that God had both made, and would keep a Covenant to ſhew Mercy to thoſe that love him, and keep his Commandments, or that walk before him with all their Heart: For that they looked upon as the Condition of God's Promiſe of ſhewing Mercy. This we may ſee in *Moſes*, *David*, *Solomon*, and in *Daniel*, and *Nehemiah*,

*Nehemiah*, Deut. 7. 9. *Know therefore that the Lord thy God, he is God, the faithful God, which keepeth Covenant and Mercy with them that love him, and keep his Commandments.* So *David*, Pſalm 103. 17, 18. *The mercy of the Lord is from everlaſting to everlaſting to ſuch as keep his Covenant, and to thoſe that remember his Commandments to do them.* And thus *Solomon*, 1 Kings 8. 23. *And he ſaid, Lord God of Iſrael, there is no God like thee, who keepeſt Covenant and Mercy with thy ſervants, that walk before thee with all their heart.* So *Daniel*, in his 9th Chap. 4th ver. *O Lord, the great and dreadful God, keeping the Covenant and Mercy, to them that love him, and to them that keep his Commandments.* And *Nehemiah* likewiſe, Chap. 1. 5. *I beſeech thee, O Lord God of Heaven, the great and terrible God, that keepeth Covenant and Mercy for them that love him, and obſerve his Commandments.* This we ſee was the ſerious and conſtant Profeſſion of the Faith of the Servants of God in thoſe Times. And in this Faith and Practice doubtleſs it was, that they lived, and died, and were ſaved.

## CHAP. IV.

### *That the Law contained a Covenant different from that with* Abraham.

IN the next place, I am to ſhew, *That the Law of* Moſes *did contain a Covenant diſtinct, and of a different nature from the Covenant which God made with* Abraham *and his Spiritual Seed.*

Beſides the general Promiſe which God made to *Abraham*, reſpecting the *Gentiles*, as well as the *Jews*, (*In thee all Nations of the Earth ſhall be bleſſed*) he made a Special Covenant with him, as a Reward of his ſignal Faithfulneſs, to give unto his Natural Seed the Land of *Canaan*: Nehem. 9. 8. *Thou foundeſt his heart faithful before thee, and madeſt a Covenant with him, to give the Land of the Canaanites —— to his Seed.* In order to the fulfilling of which Promiſe, after he had brought them out of *Egypt*, he united them under himſelf, as Head, in one Political Body, by a Political Covenant, *Exod.* 19. *&c.* which is the Covenant I am now to diſcourſe of. In which diſcourſe I would, 1. Shew in what reſpect the Law of *Moſes* is ſaid to contain a Covenant of a different nature from the Covenant of Grace made with *Abraham*. 2. Prove that it did contain ſuch a different Covenant. 3. For farther illuſtration, conſider it in its parts, and their relation one to another. 4. And in what reſpect this Covenant is called the firſt Covenant, when as the Covenant of Grace was made before it.

1. In what reſpect the Law of *Moſes* is ſaid to contain a Covenant of a different nature from the Covenant of Grace made with *Abraham*. The Law of *Moſes* comes under a twofold conſideration. 1. As in conjunction with the Promiſe to *Abraham*, to which it was annexed,

it

it made up one entire Law, by which the *Iſraelites* were to be governed and directed in the way to Eternal Life: And in this conjunction, the Promiſe was the Life and Soul as it were of the Body of the *Moſaic* Law, properly taken. And in this ſenſe, as the word Law ſignifies the *Pentateuch*, or five Books of *Moſes*, (which contain the Promiſe, as well as the Law) it is ſometimes uſed in the New Teſtament, *Gal.* 4. 21, 22. 1 *Cor.* 14. 34. *Luke* 16. And in this ſenſe doubtleſs we are to underſtand the Law upon which *David* beſtowed ſo many glorious *Encomiums* as he did, ſaying, *The Law of the Lord is perfect, converting the Soul*, &c. Pſal. 19. 2. We are to conſider the Law of *Moſes*, as given at *Sinai*, in a ſtricter ſenſe, as it was an *Inſtrument* or *Rule* of Government in the Commonwealth of *Iſrael*. The Law, in the former ſenſe of it, promiſed Eternal Life (though but obſcurely) to thoſe that did believe its Promiſes, and ſincerely obey its Precepts. In the latter ſenſe, it promiſed only temporal Bleſſings to thoſe that ſtrictly obſerved it in all the parts of it; and threatned thoſe with temporal Calamities that did not. The ſame Laws materially of this Political Covenant, related to both the Covenants. As Eternal Life was promiſed in the Covenant of Grace, upon condition of ſincere Obedience to thoſe Laws, as an effect of Faith in the Promiſe; ſo thoſe Laws, in conjunction with the Promiſe, were, as I may ſo ſay, Evangelical. But as temporal Benefits only were promiſed in that Covenant upon condition of ſtrict Obedience to thoſe Laws; and as thoſe Laws were enjoyned under temporal Penalties, as they were Commonwealth-Laws; ſo that Covenant, containing thoſe Laws, was Political, and in this Political reſpect, it was another Covenant. If the Law of God, and the Law of Man command or forbid things materially the ſame; yet if the one command or forbid them under pain of Damnation, and the other only under temporal Penalties; theſe Laws are not formally the ſame. The Commonwealth of *Iſrael* had no Commonwealth-Laws, but what God himſelf gave them, the which Laws they alſo Covenanted with him to obſerve; by which Covenant they were united under him as Head of that Political Body. And therefore, when they would needs chooſe them a King like other Nations, God told *Samuel*, ſaying, *They have not rejected thee, but they have rejected me, that I ſhould not Reign over them*, 1 Sam. 8. 7. *Ye ſaid unto me* (ſaid *Samuel*) *nay, but a King ſhall Reign over us, when the Lord your God was your King*, 1 Sam. 12. 12. I conclude then, that as the Law of *Moſes* did ſerve to this Political end; ſo it was a diſtinct Covenant, and different from the Covenant of Grace.

2. Let us ſee how this may be proved to be a Covenant ſo diſtinct and different, as I have ſaid, from the Covenant of Grace declared to *Abraham*. And to this purpoſe, theſe things are conſiderable.

Firſt, They are called the *two Covenants*, by St. *Paul*, *Gal.* 4. 24. And if they are Two, then there is a real difference between them, elſe they would be but one and the ſame.

Secondly, They bear diſtinct denominations; the one is called the *firſt* and the *Old Covenant*; and the other, the *ſecond* and the *New*, Heb. Chap. 8. and 9.

Thirdly,

Thirdly, There were ſome ſins pardonable by one of theſe Covenants, which were not ſo by the other; and that ſhews that they were quite of a different nature. The Murder and Adultery which *David* was guilty of, was not pardonable, according to the terms of the Political Covenant, if there had been any Superiour Power on Earth to have executed that Commonwealth-Law; and yet, according to the terms of the Covenant of Grace, they were pardonable upon Repentance, and upon thoſe terms were pardoned unto him. The like might be ſaid perhaps of *Manaſſeh*.

The unbelief of *Moſes* and *Aaron*, in not *Sanctifying God in the eyes of the Children of Iſrael*, was, according to the terms of the Covenant of Grace, pardoned as to the Eternal Penalty, but yet was not wholly pardoned, according to the terms of the Political Covenant, as to temporal Puniſhment. For the Lord told them, that for that cauſe *they ſhould not bring the Children of Iſrael into the Land of Canaan*, Numb. 20. 12. And in reference to this caſe, the Pſalmiſt ſaith, *Thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions*, Pſal. 99. 8.

Fourthly, The Covenant of Grace never ceaſeth, but it is of perpetual duration throughout all Generations; and therefore is called the *Everlaſting Covenant*, Heb. 13. 20. But this *Moſaical* Political Covenant is *vaniſhed* long ſince, *Heb.* 8. 13. by which alſo it appears to be a Covenant eſſentially different from the other.

3. For a farther illuſtration of the nature of this Covenant, we will conſider it in its parts, and in the relation which thoſe parts bear one towards another. And in general, it did conſiſt of two parts. 1. Of Laws; and, 2. Of the Sanction of thoſe Laws. The Laws likewiſe were of two ſorts: 1. Laws of Duty. 2. Laws of Indemnity.

1. Laws of Duty. And in them we may conſider, 1. What thoſe Laws were. 2. What manner of Obedience to thoſe Laws it was, which would free Men from the Penalties of them, and entitle them to the promiſes of Reward annexed to them.

Firſt, The Laws of Duty, of which this Covenant did in great part conſiſt, were thoſe which paſs under the various denomination of Moral, Ritual, or Ceremonial, and Judicial. Some of which Laws, (*viz.* the Decalogue eſpecially and almoſt wholly) for the matter of them, were natural; that is, ſuch as were founded in the Nature of Man, forbidding things which of themſelves were Evil, and commanding things which in their own nature were Good, and might be diſcerned to be ſo, by Man in his pure Naturals, and in great part ſince the Degeneration of his nature, whether they had been expreſly forbidden, or commanded, or no. But theſe Laws became part of the Political Covenant, only as they were expreſly and externally declared to the *Jews* by a Promulgate Law. For if this had not been ſo, the *Gentiles* could not have been ſaid to be *without the Law*, as they were, *Rom.* 2. 14, 11. 1 *Cor.* 9. 21. For they had the force and *effect of the Law in their hearts*, and were in that reſpect *a Law unto themſelves*, Rom. 2. 14, 15. But becauſe the Decalogue, as well as the other Laws, was delivered to the *Jews* only, and to none elſe, from Mount *Sinai*, therefore they only (and Proſelytes that joyned with them) were ſaid to be under the

Law, and all the rest *without Law.* And therefore is the giving of the Law reckoned to the *Jews* among their peculiar Privileges, *Rom.* 9. 4. *Psal.* 147. 19, 20. And in this sense only, as the Decalogue was a part of the Political Law, can the *Ministration ingraven in Stones* be said to be *done away*, as it is, 2 Cor. 3. 7, to *ver.* 11. For so much of it as was a Copy of the Law of Nature, or is by Christ incorporated into his Laws, remains in force to all Men.

The other Laws of which this Covenant did consist, were Arbitrary; the force of which did wholly depend upon Divine Institution: And such were the Laws Ceremonial; and a great part of those we call Judicial.

Secondly, That Obedience which would be sufficient to secure a Man from the penalty of the Political Law, and to entitle him to the promised Reward annexed thereto, was no less than a strict Obedience to it in all the parts of it. For it is written, *Cursed be he that confirmeth not all the words of this Law to do them:* And *all the people shall say, Amen*, Deut. 27. 26. And this extended to Heart-obedience, and Heart-sinning, as well as to the outward Act, commanding *Love* to God, forbidding to *Covet*, as under the Heart-searching Political Soveraign, who reserved to himself the final Judgment and Execution, even in temporal respects, in many cases.

2. Laws of Indemnity (of which also this Covenant did consist) were partly those which ordained Sacrifice and Offerings for the Expiation of many Sins made pardonable by those Laws, so far as to exempt the delinquent Person from the temporal Penalty threatned for breach of those other Laws, which for distinction sake, I call Laws of Duty; for otherwise, these also were Laws of Duty, as well as of Privilege. There were other Laws of Indemnity likewise for the purification of Persons legally unclean; which being observed, the Persons unclean became delivered from the penalties they suffered while their uncleanness was upon them; such as was their Separation from the Congregation.

Consider we next the Sanction of these Laws; and that did consist in Promises annexed to the observing of them, and in a Curse denounced against the transgressors of them. And for our better understanding the nature of the Promises of this Covenant, we will consider them Negatively, and Affirmatively.

1. Negatively; The Promises of this Political-Covenant, as such, were not Promises of Eternal Life; And when I say so, I do not deny but that, first, the *Jews* in *Moses*'s time, and before, had Promises of Eternal Life implyed in the Covenant made with *Abraham* and his Seed. And accordingly, the faithful ones among them, sought after the *Heavenly Country*, and *looked for a City which hath foundations, whose builder and maker is God*, Heb. 11. 10, 14, 16. Nor secondly, will I deny but that there are some passages in the Law of *Moses*, if you take the Law of *Moses* in a large sense, which look somewhat like a renewal of the antient Covenant with *Abraham* to his Seed. As when, for instance, God made a conditional Promise to the *Israelites* in *Moses*'s time, to *be their God, and that they should be his People*, as in *Levit.* 26. 12. *Deut.* 29. 13.

29. 13. Which form of words is interpreted ſometimes to imply a future Happineſs in another World, *Heb.* 11. 16. *Matth.* 21. 31, 32. And I do not deny, but the *Jews* had by *Moſes*, as expreſs a Promiſe of the *Meſſias*, as *Abraham* had, *Deut.* 18. 15. — 19. But St. *Paul* doth not ſpeak of the Law in this large ſenſe, when he oppoſeth the Law and the Promiſe, the Law and Faith, one to another. But if we underſtand by the Law of *Moſes*, the Law as Political, the Law of the Commonwealth; ſo the Promiſes of it were not Promiſes of Eternal Life; For Promiſes of this nature did pertain to another Covenant, to wit, that made with *Abraham*, and his Spiritual Seed as ſuch.

Firſt; Therefore St. *Paul* doth downrightly deny that the Promiſe of the Inheritance, (which in *Heb.* 9. 15. is called *the Eternal Inheritance*) was by the Law, which yet it would have been, if by Law he had meant the Law in that large ſenſe, in which the Law and Promiſe to *Abraham* are conjoyned; and not in that ſtrict ſenſe, by which he means the Political Law diſtinctly. And if the Inheritance had been promiſed upon the ſame terms as temporal Bleſſings were in the temporal Covenant, the Inheritance might have been obtained by the Law, as well as temporal Bleſſings were. *Rom.* 4. 13. *For the Promiſe that he ſhould be Heir of the World, was not through the Law, but through the Righteouſneſs of Faith.*

Secondly, St. *Paul* evinceth the badneſs of that Opinion, to think that Eternal Life was promiſed upon the Law-terms, from the abſurd conſequence of it; ſhewing that if it were, that then it would make void the Promiſe of God to *Abraham*, and the way of ſaving Men by Faith in that Promiſe, of none effect: *Gal.* 3. 18. *For if the inheritance be of the Law, it is no more of Promiſe: But God gave it to Abraham by Promiſe.* Rom. 4. 14. *For if they which are of the Law be Heirs, Faith is made void, and the Promiſe made of none effect.* It was altogether unreaſonable to think that the Inheritance ſhould be promiſed upon ſuch diſtant and inconſiſtent terms, as are Faith in the Promiſe, and by Works of the Law.

Thirdly, *The Law*, ſaith the Apoſtle, *is not of Faith, but the man that doth them, ſhall live in them*, Gal. 3. 12. meaning, that what the Law promiſed, it did not promiſe it upon condition of Believing, but upon condition of Doing. And Eternal Life is not ſince the Fall promiſed upon condition of Doing, without Faith, but upon condition of Believing; *For the Juſt ſhall live by Faith*, Verſ. 11. And therefore Eternal Life is promiſed by the Law.

Fourthly, Wherefore elſe are the Promiſes of that *better Covenant*, Heb. 8. 6. ſaid to *be better Promiſes?* But becauſe they are Promiſes of better things than were promiſed in the firſt Covenant; which yet they could not be, if Eternal Life had been promiſed in that Covenant, becauſe that is the beſt of all Promiſes.

To ſay they are better only in reſpect of Adminiſtration, and clearneſs of Revelation, will not ſatisfie ſuch as ſhall well conſider, That if the betterneſs of the Covenant and Promiſes lay only in that, the difference would not be ſo great as to denominate them two Covenants, and two ſo vaſtly diſtant as the Scripture repreſents them to be. The difference

difference then would be but only gradual, as that is, which is found in the ſame Covenant of Grace, in the ſeveral Editions of it, to *Adam*, to *Abraham*, to *David*, and now to all Nations ſince Chriſt's coming; and not Eſſential, as that between the two Covenants ſeems to be, as it is repreſented in *Gal.* 4. 24. Beſides, St. *Paul* repreſents the Adminiſtration of the two Covenants, to differ as much, as Righteouſneſs and Condemnation, Life and Death differ, which ſure is more than a gradual difference. The one is *the Miniſtration of Death and Condemnation*; the other, *the Miniſtration of Righteouſneſs and Life*, 2 Cor. 3. 6, 7, 8, 9. *The Law made nothing perfect, but the bringing in of a better hope did*, Heb. 7. 19. By which it appears again, that the hope of the Goſpel in which the things hoped for upon the Promiſes of the Goſpel (are not the leaſt) is better than what the Law promiſed the obſervers of it. *This is the Promiſe which he hath promiſed us, even Eternal Life*, John. 2. 25.

2. And Affirmatively; It was then a long and proſperous Life in the Land of *Canaan*, that was promiſed in the firſt Covenant. *Deut.* 28. 11. *The Lord ſhall make thee plenteous in Goods, in the fruit of thy Body. and in the fruit of thy Cattel, and in the fruit of thy Ground, in the Land which the Lord ſware unto thy Fathers to give thee.* Deut. 11. 21. *That your days may be multiplied, and the days of your Children, as the days of Heaven upon Earth.*

A great variety of outward Bleſſings is promiſed, as the Reward of keeping that Covenant. And therefore Wiſdom under that Diſpenſation is deſcribed, as having *length of days in her right hand, and in her left hand Riches and Honour; whoſe ways are ways of pleaſantneſs, and all her paths peace*, Prov. 3. 17. And as this Covenant was National, ſo there were Promiſes of National Bleſſings; ſuch as was the *ſetting them on high, above all the Nations of the Earth*; making them *the Head and not the Tail*: The giving them *victory over enemies*; *multiplying the Nation*, and beſtowing on it Health, Peace, and Plenty, *Deut.* 28. *Lev.* 26.

When it's ſaid once by *Moſes*, thrice by *Ezekiel*, and twice by St. *Paul*, that *the Man that doth them, ſhall live in them*, (Lev. 18. 5. Ezek. 20. 11, 13, 21. Rom. 10. 5. Gal. 3. 12.) thereby Epitomizing the firſt Covenant; I conceive that by *Living*, is meant a long and proſperous Life in this World. As on the contrary, the condition of one greatly afflicted, is in Scripture-Dialect, a kind of Death, and ſuch an one ſaid to *be free among the Dead*, Pſal. 88. 5. And that which inclines me ſo to think, is not only the reaſons already given to prove that no other Life was promiſed in the firſt Covenant, but alſo the congruity of this ſenſe with other paſſages in the Writings of *Moſes*. As *Deut.* 30 15. *See, I have ſet before you this day, Life and Good, Death and Evil.* If you would know what is meant by Life here, the next Verſe will inform you: *That thou mayeſt live and multiply, and the Lord thy God ſhall bleſs thee in the Land whither thou goeſt to poſſeſs it.* The contrary whereunto is the Death he had ſet before them, ſaying, *I denounce unto you this day, that ye ſhall ſurely periſh, and that ye ſhall not prolong your days upon the Land*, &c. Deut. 32. 46, 47. *Set your hearts unto all the words which I teſtifie among you this day, for it is not a vain thing for you, becauſe it is your life; and through this thing ye ſhall prolong your days in the Land*

*wherein*

*wherein ye go.* The latter words are exegetical of the former: Through this thing ye ſhall prolong your days, is the interpretation of thoſe; *it is your Life.* And it may be conſidered alſo, whether this Particle [*in*] (which if a Man do, he ſhall even live [*in*] them) may not determine the nature and kind of that Reward which was promiſed in the firſt Covenant, as it was a *preſent* Reward, a Reward which was received even while the Work was doing, according to that, *Pſal.* 19. 11. *In keeping them there is great reward.* And this is agreeable to what fell out in the event. *The Lord was with them,* to proſper them, *while they were with him*; but when they forſook him, preſently Troubles overtook them. The pouring out of God's Fury on them to conſume them in the Wilderneſs, being put in *Ezek.* 20 13, 21. as the direct contrary to thoſe words, *which if a Man do, he ſhall even live in them,* ſeems greatly to favour this Notion. *But the houſe of Iſrael rebelled againſt me in the Wilderneſs: They walked not in my Statutes, and they deſpiſed my Judgments, which if a man do, he ſhall even live in them: Then I ſaid, I would pour out my fury upon them, to conſume them in the Wilderneſs.*

And indeed, one main difference between the two Covenants, (which I would have here obſerved) lies in this, to wit, the *preſentneſs* of the Reward promiſed in the firſt, and the *futurity* of that promiſed in the ſecond. St. *Paul* in his Allegorical deſcription of the two Covenants, *Gal.* 4. 24, &c. repreſents thoſe that adhered to the firſt Covenant, by the Children of the *Bond-ſervant*, to whom *Abraham* gave Gifts in preſent, and ſent them away, as in *Gen.* 25. 5. and thoſe that adhered to the ſecond, by *the Son of the free-woman, Iſaac*, who was *Abraham's* Heir, to whom he gave the whole Inheritance at laſt. And the Adoption of Sons, as the Privilege of the New Covenant, is oppoſed to the condition of Servants under the Old, *Gal.* 4. 7. And what are they adopted to, but to an Inheritance for the future? For by Adoption they are made Heirs: *If a Son, then an Heir of God through Chriſt:* An Heir of what? *of an Inheritance for the future; an inheritance incorruptible, undefiled, and which fadeth not away, reſerved in Heaven,* 1 Pet. 1. 4. And therefore they are ſaid *to wait for the Adoption, to wit, the redemption of their Bodies*, at the Reſurrection, *Rom.* 8. 23. Sons and Heirs ſerve their Father with a free and ingenuous Spirit, though they have but little for the preſent, in confidence of what he will do for them hereafter in another World, when they ſhall come to Age. But thoſe under the Old Covenant, were like Servants, who ſerve with a ſervile Spirit, becauſe they do it with expectation of preſent pay. The one *walk by Faith, which is the ſubſtance of things hoped for, and the evidence of things not ſeen*; the other were influenced in their Obedience, by the expectation of preſent Reward, becauſe that was it which the firſt Covenant promiſed to the obſervers of it.

Theſe Promiſes now inſiſted on, were promiſes of Reward to the obſervers of this firſt Covenant: But beſides theſe, there was another ſort of Promiſes exhibited in the firſt Covenant, and they were Promiſes of Pardon, in many caſes, when the Laws of that Covenant were broken. There were (as I have ſhewed) Laws of Indemnity, which made many of the breaches of the Laws of Duty, pardonable upon

certain conditions. And ſuch were all Sins of Ignorance and Inadvertency; and ſome of thoſe alſo which were committed wittingly. But preſumptuous Sins, and ſuch as carried in them a kind of contempt of the Law, theſe were exempted from Pardon: *Heb.* 10. 28. *He that deſpiſed Moſes's Law, died without mercy, under two or three witneſſes.* But for the other, there were promiſes of pardon upon certain conditions; which conditions were not always the ſame. In ſome caſes, the offering of a Sin-offering, or Treſpaſs-offering, was the condition. In other caſes, that with confeſſion of Sin, was the condition. And in ſome other caſes, Sacrificing, Reſtitution, and Satisfaction, were the condition. And affliƈting of the Soul, as well as the Sacrifice for Atonement on the day of general Expiation, was always a condition of forgiveneſs. Theſe things, in the particularities of them, you have in the 4, 5, 6, 16, and 23d Chapters of *Levit.* And then the condition of the Promiſes of Purgation of Legal Uncleanneſſes, and the penal effects from them, was the obſerving the Rules preſcribed for purifying the Unclean.

Now the forgiveneſs promiſed by theſe Laws of Indemnity, did not free the Conſcience from all obligation to Eternal Puniſhment, but only freed the Perſon from ſuffering thoſe temporal Evils, which were threatned in this Covenant againſt thoſe which did not continue in all things written in the Book of it. Neither Sacrifices, nor Legal Purifications, *Sanƈtified, but unto the purifying of the fleſh*, and to their temporal Concerns only, *Heb.* 9. 9, 10, 13.

And here we may obſerve a five-fold difference in reference to Remiſſion of Sin, between the firſt Covenant, and the Covenant of Grace.

1. They differ in the nature of thoſe Sacrifices by which Atonements were made, and upon which Forgiveneſs was promiſed. The Blood of the Sacrifice of the firſt Covenant was but *the blood of Bulls and of Goats*, and the like, *Heb.* 10. 4. But the Blood of the Sacrifice of the ſecond Covenant, is the Blood of Chriſt, the Eternal Son of God. So that the nature of the Sacrifices of the two Covenants, upon which the Promiſe of the pardon of Sins was granted, doth differ as much as the Blood of Beaſts and the Blood of the Son of God differ.

2. Thoſe two ſorts of Sacrifices pertaining to two kinds of Covenants, differ in the proportion of Efficacy and Virtue to accompliſh their reſpective Ends and Effects. There is a greater Richneſs of proportion in the Blood of Chriſt to free the Conſcience from the guilt of Sin, or obligation to Eternal Puniſhment, than there was in the Blood of Beaſts to free the delinquent Perſon from temporal Puniſhments. This is plainly intimated in *Heb.* 9. 13, 14. *For if the blood of Bulls and of Goats, and the aſhes of an Heifer ſprinkling the unclean, ſanƈtifieth to the purifying of the fleſh;* [ *how much more* ] *ſhall the Blood of Chriſt, who through the Eternal Spirit offered himſelf without ſpot to God, purge your Conſcience from dead works, to ſerve the living God?*

3. They differ in the nature of the pardon promiſed in each of the Covenants reſpectively. The Redemption granted in the firſt Covenant, was but Temporal, as the Covenant it ſelf was; it was but from Evils temporal: But Chriſt Jeſus, by his Atonement, *hath obtained Eternal Redemption for us*, Heb. 9. 12.

4. They

4. They differ in reſpect of the Sins made pardonable by each Covenant reſpectively. There were many ſins for which the firſt Covenant granted no Pardon, upon any terms whatſoever. *They that deſpiſed Moſes's Law, died without mercy*, Heb. 10. 28. But the Covenant of Grace makes promiſe of the pardon of the Greateſt Sins upon Repentance. *All manner of Sin and Blaſphemy, except the Blaſphemy againſt the Holy Ghoſt*, are pardonable upon Repentance. This difference is ſet down, *Acts* 13. 39. *And by him all that believe are juſtified from all things, from which ye could not be juſtified by the Law of Moſes.* We may well ſuppoſe, that the firſt Covenant did finally Condemn ſome, which the Covenant of Mercy Pardoned. *David*, in the matter of *Uriah*, did that which was unpardonable by the firſt Covenant; it was a Fact to have been puniſhed with Death by the Law, but that there was none but God that could duly inflict it upon him, in his capacity; and yet, upon his Repentance, it was pardoned as to his Eternal Concerns, as well as Temporal, by virtue of God's Covenant of Mercy. On the other hand, a Man probably might be ſo Righteous in the Eye of the firſt Covenant, as not to be viſibly blameable, and yet even then be obnoxious to the Curſe of the Everlaſting Covenant. *Paul*, while he was *Saul*, and in the ſtate of Unbelief, was even then, *as touching the righteouſneſs which is in the Law, blameleſs*, as he himſelf ſaith, *Phil.* 3. 6. So different were theſe two Covenants, that him whom the one Condemned, the other might Juſtifie; and likewiſe Juſtifie him, whom the other Condemned.

5. They differed in reſpect of the condition to be performed on Man's part for the obtaining of pardon. Pardon was promiſed in the firſt Covenant upon condition of Doing only, without reference to Faith; but ſo are not the pardons of the New Covenant. *Gal.* 3. 11. 12. *But that no man is juſtified by the Law in the ſight of God, it is evident; for the Juſt ſhall live by Faith: And the Law is not of Faith; but the man that doth them ſhall live in them.* So much concerning the firſt Part of the Sanction of the firſt Covenant. Come we now to the ſecond.

The other part of the Sanction of this Covenant, did conſiſt in the Curſe of it denounced againſt the breakers of it. Though it's true, that every Man is under a Condemnation that would be Eternal, unleſs he comes to be abſolved by virtue of the Law of Grace; yet more than temporal Death was not expreſly threatned for breach of the Political Covenant, as ſuch.

1. For firſt, a violent Death inflicted by the hand of the Magiſtrate, for Capital Offences, is called the *Curſe*, Deut. 22. 23. *He that is hanged, is accurſed of God*, or is the Curſe of God.

2. Chriſt who did not ſuffer Eternal Puniſhment for Man's Sin, did yet *ſuffer the Curſe of the Law*, in that he *was hanged on a Tree*, Gal. 3. 13. It is true indeed, that by that temporary Sufferings of his, he redeemed us from Eternal Puniſhment, which we were obnoxious to.

3. Thoſe who Apoſtatize from Chriſt, and reject his Goſpel, merit *ſorer puniſhment* than what was inflicted on them that *deſpiſed Moſes's Law*; and yet ſorer Puniſhment (for kind) they cannot ſuffer, if Eternal puniſhment had been the penalty of that Covenant, as ſuch, *Heb.* 10. 28, 29.

4. As

4. As the Promiſes of that Covenant, when particularly expreſſed, did appear to be but temporal, ſo the Curſes of it appear to be no other in the particular enumeration of them. As for inſtance, a violent Death inflicted by the Hand of the Magiſtrate, was the puniſhment threatned for many Capital Offences; Such as was Idolatry, Blaſphemy, Witchcraft, Working on the Sabbath, invading the Prieſts Office, and for being a falſe Prophet; and alſo for Murder, Adultery, Sodomy, Buggery, Man-ſtealing, Curſing, or Smiting of Parents, or being ſtubbornly Rebellious againſt them, and ſome other. And a cutting off from among the People, (whither by God's hand immediately, or by Man's, I determine not) was the penalty threatned for eating Leavened Bread within the time prohibited; for not Purifying ones ſelf, when Unclean; for profaning holy things; for ones eating of the Sacrifice, with his Uncleanneſs upon him; for offering Sacrifice any where but at the Tabernacle; for eating of Blood, and for eating of the Fat of the Sacrifice; for neglecting to keep the Paſſover, and for not afflicting the Soul in the Day of general Atonement; and for ſeveral other Offences. And thoſe Offences, for which cutting off from among the People is threatned, being leſs criminous than the former, we have no reaſon to think the penalty of cutting off from among the People, to ſignifie more (if ſo much) than the ſuffering of a temporal Death. We may obſerve how the *Iſraelites* various Puniſhments are expreſt for their manifold Crimes in the Wilderneſs, by *God's overthrowing them in the Wilderneſs*, by Peſtilence, and otherwiſe, 1 *Cor.* 10.

In brief, The temporal Evils threatned in this Covenant, were either Perſonal, Domeſtick, or National. The Perſonal and Domeſtick Evils, were no leſs, than whatſoever tended to the infelicity of Man's Life, as Diſeaſes in Body, Perplexity of Mind, Unfruitfulneſs in Body, in Cattel, in Ground; Scarcity, Poverty, Oppreſſion, loſs of Relations, fewneſs of Days, and an untimely cutting off from the Promiſed Land. The National were wild Beaſts, Peſtilence, Sword, Famine, Captivity, and ſuch like. Theſe were inflicted when the breach of the Covenant became National in the generality of the People: But eſpecially, when thoſe who had the management of Publick Affairs, Civil and Eccleſiaſtick, did not reſtrain the People by a due Execution of Laws; but rather led them into ſin by their Example, and ſometimes by their Commands; corrupting Religion, and perverting Juſtice, *Levit.* 26. *Deut.* 28. And the Evils threatned being National, as the Covenant it ſelf was, they muſt needs be but Temporal; becauſe there is no Judging, Condemning, and Executing Nations, as Nations, but in this World.

4. Come we now to ſhew reaſon, why this Covenant is called the *firſt* Covenant, ſince there were others made before it; as that with *Adam* in *Paradiſe*, and that Covenant of Salvation with *Adam* after his Fall, and with *Noah*, and *Abraham*. And,

1. Negatively; It is not ſo called, as if it were the ſame for ſubſtance with that which was firſt made with *Adam* in *Paradiſe*, as many have thought, or becauſe it was propoſed upon the ſame terms. For,

Firſt, That Covenant was eſtabliſhed upon the terms or condition of perfect Innocency; no proviſion being made in it for pardon, in caſe of

of failure, upon any condition whatſoever. But it was otherwiſe in this *Moſaick* Covenant, as I have ſhewed, in that it contained ſeveral Laws of Indemnity for the Relief of delinquent Perſons, upon certain poſſible and practicable Conditions.

Secondly, If this and the Paradiſical-Covenant had been of the ſame nature, then it and the Promiſe made to *Abraham*, and his Spiritual Seed, would have been inconſiſtent; the one promiſing Eternal Life upon Believing, the other only upon condition of ſinleſs Obedience. If this had been the caſe, the Law would have been againſt the Promiſe, which God forbid it ſhould, *Gal.* 3. 21. and the one would have excluded the other, according to St. *Paul*'s reaſoning. *Rom.* 11. 6. *If by grace, then it is no more of works; otherwiſe grace is no more grace. But if it be of works, then is it no more grace; otherwiſe work is no more work.* But,

2. Affirmatively. It is called the *firſt* Covenant, becauſe it is the firſt of the two under queſtion and diſpute between the Apoſtles and unbelieving *Jews*. The Queſtion and Controverſie between them was, which of the two Covenants, that by *Moſes*, or that by Chriſt, was to be finally adhered to, as the way of Salvation. In the handling of which Controverſie, that by *Moſes* is called the firſt, and the Goſpel-Covenant eſtabliſhed by Chriſt, as was Propheſied by *Jeremiah*, is called the ſecond: Even as the one is called the Old Covenant, not becauſe it was the oldeſt of all Covenants, but becauſe oppoſed to that which was Propheſied of under the name of a New Covenant. It is obſervable, that where we meet with the firſt mention of the firſt Covenant under that denomination, it is not ſtiled [*the*] firſt Covenant abſolutely, but [*that*] firſt Covenant, as pointing at that under Diſpute. *Heb.* 8. 7. *For if (that) firſt Covenant had been faultleſs, then ſhould no place have been ſought for the ſecond.*

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## CHAP. V.

### *The grand Miſtakes of the* Jews *about the Law and Promiſe; and how St.* Paul *counter-argues theſe Miſtakes.*

I Am now in the next place to ſhew *the fatal miſtakes of the unbelieving Jews, about God's Promiſe to Abraham, and the Law of Moſes; and how St.* Paul *doth counter-argue theſe miſtakes.* A diſtinct underſtanding of which Errors, and of St. *Paul*'s arguings againſt them, ſometimes ſeverally, and ſometimes conjunctively, and in the groſs, will be as a Key to open many paſſages in his Epiſtles, which otherwiſe will be hard to be underſtood.

1. They held Circumciſion in the Fleſh to be the condition in ſpecial, upon which all the Bleſſings of God's Covenant with *Abraham* were promiſed; but did not underſtand that Spiritual Circumciſion, *viz.* the Mortification of ſinful Affections and Luſts, was principally intended, when God made Circumciſion the condition of his Covenant. For they were it ſeems groſly ignorant of the neceſſity of Regeneration, and ſo of the Spiritual deſign of Circumciſion; which was the reaſon why *Nicodemus*, though a Ruler among the *Jews*, anſwered Chriſt ſo aukardly as he did, when he Preached to him the neceſſity of being *born again*, Joh. 3. An Ignorance that ſome allowance poſſibly might have been made for, had not the Circumciſion of the Heart, and the making themſelves a new Heart, been expreſly called for, as it was *Deut.* 10. 16. *Jer.* 4. 4. *Ezek.* 18. 31. Now this Ignorance of theirs in the Doctrine of the Circumciſion of the Heart, and the ſenſe they put upon God's making Circumciſion to be the condition of his Covenant of being their God, was doubtleſs the reaſon why they placed ſo very much as they did in Literal Circumciſion. For, although Circumciſion firſt given to *Abraham* by way of Covenant, was afterwards incorporated with the body of *Moſes*'s Law, yet it ſhould ſeem theſe *Jews* conſidered it not ſo much as it was a part of that Law, but chiefly as a Condition of God's Covenant with them in *Abraham*, as they were his Seed. And therefore, St. *Paul* where he reckons up his Jewiſh Privileges, whil'ſt he was a *Phariſee*, puts Circumciſion in the head of them all, and as accounted by him while a *Phariſee* a Privilege diſtinct from his *being blameleſs, touching the Righteouſneſs which was in the Law*, Phil. 3. 5, 6. Whence alſo the Judaizers ſaid, *it was needful to Circumciſe them, and to command them to keep the Law of Moſes*, Acts 15. 5, 24. As if Circumciſing did import ſomething different from, or at leaſt ſomething more, than keeping of the Law did, though otherwiſe it was a part of the Law. Upon this account doubtleſs it was, that we find them more zealous for Circumciſion, than for any other Point of the Law beſides.

Againſt this Erroneous Opinion of theirs, touching Literal Circumciſions being the condition of the Spiritual Benefits of the Covenant, St. *Saul* argueth ſeveral ways. Firſt, By maintaining that the Covenant did chiefly reſpect Circumciſion in the Spirit. *Rom.* 2. 28, 29. *He is not a Jew, which is one outwardly; neither is that Circumciſion, which is outward in the fleſh*, (that is, it was not that Circumciſion which would ſavingly avail them, as they thought it would) *but he is a Jew, which is one inwardly; and Circumciſion is that of the Heart, in the Spirit, and not in the Letter; whoſe praiſe is not of Men, but of God.*

Again, by ſhewing that *Abraham* could not have been Juſtified before Circumciſion, if the great Benefits of the Covenant (of which Juſtification was one) were ſuſpended upon that as a neceſſary condition. And yet that he was Juſtified, when not Circumciſed, there is the expreſs Authority of Scripture for. This he aſſerts. Rom. 4. 9, 10. *For we ſay that Faith was reckoned to Abraham for Righteouſneſs. How was it then reckoned? when he was in Circumciſion, or in Uncircumciſion? Not in Circumciſion, but in Uncircumciſion.*

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Afterwards, he proceeds to undeceive them in the apprehenſion they had, that the Benefits of the Covenant were entailed upon *Abraham's* Natural Seed as ſuch; or at leaſt as ſuch, with the addition of a Literal obſervation of Circumciſion, and the Law, without reſpect to the Spiritual and New Birth: *Rom.* 9. 6, 7, 8. *They are not all Iſrael, which are of Iſrael,* (as they thought they were) *neither becauſe they are the Seed of Abraham, are they all Children: But in Iſaac ſhall thy Seed be called:* That is, thoſe ſhall be called *Abraham's* Seed, which are born as *Iſaac* was, by Faith in the Promiſe, which are therefore called *Children of the Promiſe.* For ſo the Apoſtle expounds it, ſaying, *They which are the Children of the fleſh, theſe are not the Children of God; but the Children of the Promiſe are counted for the Seed;* to wit, ſuch as are *born after the Spirit,* as it is explained, *Gal.* 4.28,29. And this agrees to what he had ſaid before, *Rom.* 2. 28. *He is not a Jew, which is one outwardly,* &c. Againſt which corrupt Opinion, *John* the *Baptiſt* did oppoſe himſelf, when he admoniſhed the *Phariſees, to bring forth fruit meet for Repentance, and think not to ſay within your ſelves, we have Abraham to our Father,* Mat. 3. 7, 8.

The Apoſtle labours to cure this grand Error about Literal Circumciſion as disjoyned from Spiritual, in many other places; and ſhews, how that Circumciſion *availeth nothing,* but *a New Creature,* ſuch as Spiritual Circumciſion makes a Man to be. *Gal.* 6. 15. *Not Circumciſion, but Faith.* Gal. 5. 6. *Not Circumciſion, but keeping the Commandments,* is that which would only reach thoſe great Ends which they ſought after in Literal Circumciſion, 1 *Cor.* 7. 19. But I ſhall have occaſion to improve theſe Scriptures further upon another Head of this Diſcourſe. And by the way, we may obſerve, that thoſe who build their hopes of future Happineſs upon their having been Baptized, and their being of the Church, without the inward Grace ſignified by Baptiſm, which is the *waſhing of Regeneration, and renewing of the Holy Ghoſt,* they are much a-kin to thoſe miſerable miſtaken *Jews.*

2. They not underſtanding the Typical and Spiritual uſe of the Legal Sacrifices, as they did prefigure the Death and Suffering of Chriſt, and the general Atonement which was to be made thereby, nor yet the Predictions of the Prophets touching his Death, they ran into another groſs Error, and that was, That the promiſed *Meſſias ſhould not, by ſuffering death, become a Sacrifice for ſin.* And therefore they ſaid to him, when he ſpoke to them of his Death; *We have heard out of the Law, that Chriſt abideth for ever; and how ſayeſt thou the Son of Man muſt be lift up?* Joh. 12. 34. They did not dream of his Dying, but of his Reigning viſibly as a Mighty Monarch among them, and ſubduing all Nations under them; *Becauſe they knew him not, nor yet the voices of the Prophets which are read every Sabbath-day, they have fulfilled them in condemning him,* Acts 13. 27. Their Ignorance in the meaning of the Types and Predictions touching the Death of the *Meſſias,* would have been the more excuſable, if they had not wilfully and obſtinately perſiſted in that Error after thoſe Types and Prophecies were fulfilled and explained to them. Ignorance in this matter was found in Chriſt's own Diſciples a great while; but their ſlowneſs to believe thoſe Types and

and Prophecies after they were fulfilled, was a thing which our Saviour rebuked them for, ſaying, *O fools, and ſlow of heart, to believe all that the Prophets have ſpoken. Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?* Luke 24. 25, 26. But the unbelieving *Jews* were tenacious of this Opinion, after they had ſufficient means to have been convinc'd of their Error in it. In oppoſition to which Opinion, the Author of the Epiſtle to the *Hebrews*, argues at large the neceſſity of Chriſt's Suffering by Death. As firſt, he argues it from his Prieſthood. For having proved him, according to Prophecy, to be a Prieſt, not after the Order of *Aaron*, but of *Melchizedeck*, and ſo a Prieſt of greater Dignity, *Chap.* 5. and 7. He infers, *Chap* 8. that as a Prieſt, he muſt have ſomething to Offer in Sacrifice, and that of greater value than what was Offered by Prieſts under the Law, that were but of an inferiour Order; and that he ſhews to have been Himſelf, and his own Blood, as the Antitype of all thoſe Legal Sacrifices, *Chap.* 9. Secondly, He proves his Death neceſſary for the confirmation of the ſecond and New Covenant, as he was Mediator of it. *As the firſt Teſtament was not dedicated without Blood*, ſo neither is the ſecond: *For where a Teſtament is* (ſaith he) *there of neceſſity muſt alſo be the death of the Teſtator*, Chap. 9. 15,--23. Thirdly, His Death was neceſſary for the obtaining of Remiſſion of Sins; a Benefit promiſed in the New Covenant: *For without ſhedding of Blood* (ſaith he) *there is no Remiſſion of Sin*, Chap. 9. 22. with Chap. 10. 5--18.

And indeed, it was a good part of the Apoſtle's work to beat down this Opinion, that the *Meſſias* was not to dye. *Acts* 17. 3. St. *Paul, as his manner was, went into them; and three Sabbath-days reaſoned with them out of the Scriptures, opening and alledging that Chriſt muſt needs have ſuffered and riſen again from the dead.* Yea, this Opinion had ſo generally obtained among them in our Saviour's time, that it ſeems the Apoſtles of Chriſt at firſt were not free from it. For when our Saviour told them, that at *Jeruſalem he ſhould be delivered to the Gentiles, and that they ſhould ſcourge him, and put him to death, and that the third day he ſhould riſe again*; it's ſaid, *they underſtood none of theſe things, and that this ſaying was hid from them, neither knew they the things which were ſpoken*: Though they were ſpoken plainly, and in no Parable, *Luke* 18. 32, 33, 34. Chriſt's being Crucified, *became a ſtumbling-block to the Jews* through this Error of theirs, and that which they inſiſted upon, as a Reaſon why they would not receive him as the Chriſt of God, 1 *Cor.* 1. 23.

3. They held another Error which probably was Mother or Daughter of the former, and that was, That the Legal Sacrifices did expiate and take away Sin, not only ſo as to free them from Legal Penalties and Temporal Puniſhments, as in many caſes they did; but ſo alſo as to free them from all obligation to Eternal Puniſhment. And ſo they did attribute to thoſe Sacrifices, the ſame atoning Virtue and purging Efficacy, as is proper only to the Blood of Chriſt. In oppoſition to this Opinion, it is maintain'd,

1. That thoſe Legal Sacrifices, were but Figures of the great Sacrifice, Chriſt Jeſus, *Heb.* 9. 10, 11, 12. and 10. 1.

2. It

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2. It was argued, that it was *impoſſible that the blood of Bulls and of Goats ſhould take away Sin*, becauſe theſe were offered year after year, over and over in the day of general Atonement for the ſame ſins. And that if the former Sacrifices which were firſt offered, had taken away ſin, the latter could not have been neceſſary to the ſame purpoſe, *Heb.* 10. 1, 2, 3, 11. The often repetition of Sacrifices for the ſame ſins, argues that the Worſhippers had a ſecret ſenſe in their Conſcience, that thoſe Sacrifices were not of a competent Value, nor a ſufficient Price to Redeem their Souls from Sin, as it expoſeth to Eternal Puniſhment; however, they might *ſanctifie as to the purifying of the fleſh*, yet they could not *make any perfect as pertaining to the Conſcience*, Heb. 9. 9. and 10. 1, 2.

3. It was argued from a Prophetical paſſage in *Pſal.* 40. in which Chriſt is brought in ſpeaking thus; *Sacrifice and Offering thou would'ſt not, but a Body haſt thou prepared me: In burnt Offerings and Sacrifice for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come to do thy will, O God.* From whence he infers, that the firſt ſort of Sacrifices *were taken away* as inſufficient, *that the ſecond might be eſtabliſhed. By the which will*, ſaith he, *we are ſanctified through the offering of the Body of Jeſus once for all*, Heb. 10. 5.——10.

This Opinion of theirs, that Legal Sacrifices did expiate all their Sins, did keep up in them a hope of Impunity here and hereafter, under many Immoralities and great Tranſgreſſions in the courſe of their Lives. Though they multiplied Tranſgreſſion, yet if they multiplied Sacrifices too, they thought they ſhould eſcape well enough. *Amos* 4. 4, 5. *Come to Bethel and tranſgreſs, at Gilgal multiply tranſgreſſion, and bring your Sacrifice every morning, and your Tythes after three years, and offer a ſacrifice of thankſgiving with Leaven, and proclaim and publiſh your free-Offerings, for this liketh you, O Children of Iſrael, ſaith the Lord God.* And much after this rate do carnal Chriſtians bear up themſelves in hopes that all their ſins are done away by the Sacrifice of Chriſt the Lamb of God that taketh away the Sins of the World, though they live from day to day in ungodlineſs. Only indeed they ſin at a cheaper rate for the preſent, than the wicked *Jews* did. The *Jewiſh* ſinners were at the coſt of many a Sacrifice to ſtop the mouth of Conſcience; but theſe are at coſt only in *making proviſion for the fleſh, to fulfil the luſts thereof*, and depend upon Chriſt to pay all their Scores.

4. Another of their Errors, as conſequent upon the former, was this; That without Circumciſion and obſerving of the Law of *Moſes*, the *Gentiles* could not be ſaved. This Opinion the Judaizing Chriſtians retained after their Converſion to the Chriſtian Profeſſion. *Acts* 15. 1, 5, 24. *Certain men which came down from Judea taught the brethren, ſaying, Except ye be Circumciſed after the manner of Moſes, ye cannot be ſaved. There roſe up certain of the Sect of the Phariſees which believed, ſaying, that it was needful to Circumciſe them and to command them to keep the Law of Moſes.*

In oppoſition to which Opinion, St. *Paul* taught that the *Righteouſneſs of God by Faith without the Law is manifeſted unto all, and upon all that believe, whether Jews or Gentiles, and that there is no difference*,

Rom. 3. 21, 22. And that a Man *is juſtified by Faith without the deeds of the Law*, though never Circumciſed: And that *God is the God of the Gentiles*, as well *as of the Jews*, and that *he doth juſtifie the Uncircumciſion and the Circumciſion*; thoſe that had obſerved the Law of *Moſes*, and thoſe that had not, upon the ſame terms, *viz.* of Evangelical Faith, *Rom.* 3. 28, 29, 30. Whereunto agrees the words of St. *Peter*, Acts 15. 9, 11. *He put no difference between us and them, purifying their hearts by Faith*; *i. e.* us *Jews*, and they *Gentiles*: *But we believe that through the Grace of our Lord Jeſus Chriſt, we ſhall be ſaved even as they*, and upon no other terms, though we have obſerved the Law, and they have not, *Gal.* 2. 15, 16. Upon the ſame account St. *Paul* again affirms, *Rom.* 4. 5. *That to him that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs.* That is, the Idolatrous *Gentiles* that never had obſerved the Law, but lived *without God in the World*, ſhould yet have their practical belief of the Goſpel imputed even to them for Righteouſneſs. And he further exemplifies this in *Abraham*, Ver. 9. 10, 11, 12. whoſe Faith was reckoned to him for Righteouſneſs before he was Circumciſed, that he might be the Patern and great Example of God's juſtifying the Heathen upon their believing and obeying as *Abraham* did, in leaving his Idolatry and his Country upon God's Promiſe and Command, though he never had been Circumciſed. And upon the like account he ſaith again, *Gal.* 3. 8, 9. *That the Scripture foreſeeing that God would juſtifie the Heathen through Faith, preached before the Goſpel unto Abraham, ſaying, In thee ſhall all Nations be bleſſed.* And from thence he concludes, that thoſe *Gentiles* that *be of Faith*, that believe as *Abraham* did, *are bleſſed as Abraham was, are bleſſed with faithful Abraham.*

5. Another Error which was held by ſome Judaizing Chriſtians was this; That Faith in Chriſt and Literal Circumciſion, with a Literal obſervation of the Law of *Moſes*, jointly, were the Condition of Juſtification. Though they were ſuch as Believed, yet they taught, that except Men were Circumciſed, and kept the Law of *Moſes*, they could not be ſaved, *Acts* 15. 1, 5. They ſeem to have retained the ſame falſe Opinion of Juſtification by the Law, as the unbelieving *Jews* did, but held the Death of Chriſt neceſſary to be ſuper-added.

To convince them of which Error, St. *Paul* ſets before them the bad conſequence of it in two reſpects. 1. In that they hereby rendred the Death of Chriſt needleſs in it ſelf. *Gal.* 2. 21. *If Righteouſneſs come by the Law, then Chriſt is dead in vain*: There would then have been no need of Chriſt's Death to accompliſh it, as the unbelieving *Jews* indeed did hold. 2. In that this Opinion of theirs made Chriſt and his Death uſeleſs unto them, and cut them off from receiving any benefit by him, *Gal.* 5. 2, 4. *Behold, I Paul ſay unto you, that if you be Circumciſed, Chriſt ſhall profit you nothing: Chriſt is become of none effect unto you: whoſoever of you are juſtified by the Law, ye are fallen from Grace*, And hereto agrees that in *Hebr.* 13. 10. *We have an Altar whereof they have no right to eat which ſerve the Tabernacle*: Thoſe Judaizers who ſtand for the neceſſity of Moſaic Obſervations, have no right to, nor ſhall receive

receive benefit by Chriſt, who is the only Chriſtian Altar to which we bring all our Sacrifices.

6. They held the Law of *Moſes* to be unalterable, and of perpetual obligation. In oppoſition to which, the Author to the *Hebrews* improves to great purpoſe that Propheſie, *Jer.* 31. 31, 32. *Behold, the days come, ſaith the Lord, that I will make a new Covenant with the houſe of Iſrael, and the houſe of Judah: Not according to the Covenant that I made with their Fathers in the day when I took them by the hand to lead them out of the land of Egypt*, &c. *For in that he ſaith, a new Covenant, he hath* (ſaith he) *made the firſt old. Now that which decayeth and waxeth old, is ready* (ſaith he) *to vaniſh away.* And St. *Paul* ſhews how that the Legal Miniſtration, how glorious ſoever it was, was yet done away, when that which was far more glorious did appear, 2 *Cor.* 3. 7, 11. And again, *that we are become dead to the Law by the Body of Chriſt, and delivered from the Law*, Rom. 7. 4, 6.

7. The laſt of their Errors I ſhall inſiſt on, was this: They held the firſt Covenant as alone, or ſeparated, to be the Covenant of Salvation, only taking in with it the Covenant of Literal Circumciſion, which alſo was made a part of their Law. That firſt Covenant which I have already deſcribed as a Temporal Covenant, and the Promiſes and the Threatnings of it but Temporal, they took to be eſtabliſhed for perpetuity, and the Promiſes of it to contain Promiſes of Eternal Redemption, or Remiſſion, as well as Temporal; and Eternal Life and Felicity as well as Temporal: And ſuch a Literal obſervation of the Laws of it to be the condition of thoſe Promiſes, as would render them inculpable in the eye of the Magiſtracy; ſuch a Righteouſneſs ſufficient to juſtifie them before God, as St. *Paul* ſaith he had while he was a *Phariſee*, Phil. 3. 6. *As touching the Righteouſneſs which is in the Law blameleſs*; which then he accounted to be his gain.

Now that they did peremptorily adhere to this firſt Covenant, and the terms of it, for Juſtification and Eternal Life, it doth plainly appear by the mighty oppoſition which the Apoſtle made againſt them in it. For they did ſtill oppoſe another Covenant, as the Covenant of Juſtification and Eternal Life, unto this Moſaical Covenant; and Faith, as the Conditon of that, in oppoſition to Works as the Condition of this, as will appear if we come to Inſtances.

1. St. *Paul* argues it with them, that the Promiſe of God to *Abraham* and his Seed, *was not through the Law, but through the righteouſneſs of Faith*, Rom. 4. 13. Not through the Law, that is, not upon the terms upon which the benefits of the firſt Covenant were promiſed to the Nation of the *Jews*, but upon quite other terms, expreſs'd by the Righteouſneſs of Faith.

2. He argues it farther with them, That God's way of accounting Men Righteous by Faith, and their way of ſeeking Righteouſneſs upon the terms of the firſt Covenant, were utterly inconſiſtent, and the one deſtructive of the other, and that but one of theſe ways could poſſibly ſtand. *For if they which are of the Law be Heirs, Faith is made void, and the Promiſe made of none effect*, Rom. 4. 14. And again, *If the Inheritance be of the Law, it is no more of Promiſe: But God gave it to Abraham*

*Abraham by Promiſe*, Gal. 3. 18. *And if by Grace, then it is no more of Works, otherwiſe Grace is no more* Grace, &c. *Rom.* 11. 6.

3. And that the Law did not exclude the Promiſe to *Abraham*, he farther argues, in that the Covenant with *Abraham* was confirmed, and unalterably ſetled and eſtabliſhed in the *Meſſias* 430 Years before the Law by *Moſes* was given, and that therefore for them to go about to introduce the Law in the room of the Promiſe to *Abraham* ſo confirmed, would be as unreaſonable and unjuſt, as for one Man to alter or make void anothers Covenant, after he hath confirmed it. *Gal.* 3. 15, 17. *Brethren, I ſpeak after the manner of men: though it be but a Mans Covenant, yet if it be confirmed, no Man diſannulleth or addeth thereto. And this I ſay, that the Covenant that was confirmed before of God in Chriſt, the Law which was* 430 *Years after, cannot diſannul, that it ſhould make the Promiſe of none effect.*

4. St. *Paul* argues it impoſſible in the nature of the thing, that they ſhould be juſtified by the Law, becauſe one main end of God's promulging the Law of Nature, (which yet was a great part of the firſt Covenant) was to convince Men of their Guilt, and of their obnoxiouſneſs to Wrath, and to ſtop their Mouthes, and to leave them without any plea of defence as from it. *Rom.* 3. 19, 20. *Now we know that what things ſoever the Law ſaith, it ſaith to them who are under the Law: That every mouth may be ſtopt, and all the world may become guilty before God. Therefore by the deeds of the Law, there ſhall no fleſh be juſtified in his ſight: for by the Law is the knowledge of ſin.* And if the Law doth convict Men, it cannot juſtifie them: For the ſame Law cannot both Condemn and Juſtifie the ſame perſon, in reference to the ſame Charge. If all are Caſt and Condemned by the Original Law, as they are, (*for he hath concluded all under ſin, that he might have mercy upon all*, Gal. 3.) then ſo many as come to be juſtified after this, muſt needs be juſtified by another Law ſuperceding that, and that is none other than the Law of Grace. The Law of Nature Curſeth every one that hath broken it, though but once, and therefore it cannot juſtifie them too: *Out of the ſame mouth* (in this caſe) *doth not proceed Bleſſing and Curſing.*

5. He argues this Opinion of theirs to be contrary to the Doctrine of the Prophets many hundred years after, as well as contrary to the Promiſe to *Abraham* long before the Law. *That no man is juſtified by the Law in the ſight of God, it is evident: For the juſt ſhall live by Faith: and the Law is not of Faith; but the man that doth them, ſhall live in them*, Gal. 3. 11, 12. from *Heb.* 2. 4. The Law is not of Faith, that is, it doth not promiſe Pardon, or any other Bleſſing upon Believing, but upon condition of Doing the things therein required: *the man that doth them, ſhall live in them*, Levit. 18. 5.

6. The inſufficiency of the firſt Covenant to make Men Eternally Happy, and the neceſſity and validity of the ſecond to that end, as further argued in *Heb.* 8. from another famous Prophecy in *Jer.* 31. 31. &c. of God's making a New Covenant with *Iſrael* and *Judah* in the latter days, not according to that he made with their Fathers, when, he brought them out of *Egypt*. 1. It's argued that the firſt Covenant was but Temporary, and *being old, was ready to vaniſh*, and to give place to a New

a New and Everlaſting Covenant, *Chap.* 8. 13. 2. That *the firſt Covenant was faulty*, or defective, or elſe there would have been *no place ſought for a ſecond*, ver. 7. 3. That the Promiſes of that firſt Covenant were not of ſuch things as Men ſtand in need of, to make them everlaſtingly Happy, as thoſe better Promiſes of the ſecond Covenant are, *ver.* 6. 4. And yet more particularly, that in this New Covenant, there is promiſe of ſuch a forgiveneſs of ſins, as that *iniquity ſhall be remembred no more*, ver. 12. whereas the firſt Covenant did not promiſe any ſuch Pardons: All that it promiſed, was a forgiveneſs only as to the concerns of this Life, otherwiſe their ſins were ſtill kept upon the File to be taken away (if ever taken away) by the *Mediator of the New Teſtament, by means of his Death, for the redemption of the tranſgreſſions that were under the firſt Teſtament*, Chap. 9. 15. But in thoſe Sacrifices, (which were but the Sacrifices of the firſt Covenant) *there was a remembrance again made of ſins every year*, Heb. 10. 3.

And now, by all theſe reaſonings of the Apoſtle put together, it ſufficiently appears that the unbelieving *Jews* did expect Juſtification and Eternal Life, only upon the terms of the firſt Covenant, and that they held that Covenant, as comprehending the Covenant of Circumciſion, to be the Covenant of Eternal Life. And indeed, this laſt mentioned Error of theirs, in holding the firſt Covenant to be the Covenant of Salvation, did in a manner contain in it all the reſt mentioned before, which did naturally grow out of it. For if that had been the Covenant of Salvation, then it would have followed, that the Sacrifices of that Covenant had been ſufficient, and the Death of Chriſt needleſs; and that Circumciſion and keeping the Law of *Moſes* would have been neceſſary to the Salvation of the *Gentiles*, &c.

And now after all this, conſidering what Erroneous Opinions the incredulous *Jews* held about the Law, and about Circumciſion; and conſidering in what ſenſe they aſſerted Juſtification by the Law, and by Circumciſion, it will be no difficult thing to underſtand exactly, in what ſenſe the Apoſtle doth every where deny Juſtification to be by the Law, or by the Works of the Law.

For doubtleſs St. *Paul*'s denial of Juſtification and Salvation to be by the Law, or Works of the Law, is to be underſtood in the very ſame ſenſe in which the incredulous *Jews*, againſt whom he Diſputed, did hold theſe to be attainable thereby. For elſe, his Reaſonings would have been beſide the Queſtion under debate between them. And therefore we muſt take our meaſure of St. *Paul*'s ſenſe in the Negative part of the Queſtion, by his Adverſaries ſenſe of it in the Affirmative. And if ſo, then in his denying Juſtification and Salvation to be by the Law, or by Works of the Law, we muſt underſtand him to deny a freedom from the Eternal Puniſhment to be attainable by Legal Sacrifices: And alſo to deny that the promiſe of Eternal Life was made upon condition of Literal Circumciſion, and a Literal obſervation of the *Moſaical* Law, without being by Faith renewed in the inward frame and moral conſtitution of the Soul: and likewiſe, to deny Eternal Life to be attainable by the terms of their Political Covenant, the Promiſes whereof were not made upon condition of Believing, but of Doing.

*The Law is not of Faith, but the man that doth theſe things, ſhall live in them*, Gal. 3. 12. For theſe and ſuch-like were the Opinions which thoſe *Jews* did hold, (as I have ſhewed) and theſe were the things in which St. *Paul* oppoſed them. They divided and ſeparated Circumciſion and the Law in the Letter of them, from the Spirit of them both; claiming Juſtification by the Letter alone. And they divided the Law from the Promiſe rightly underſtood, and looked to be Juſtified by Works of the Law, without Faith in the Promiſe rightly underſtood. They looked for the *Meſſias* indeed, but not to become a Propitiation for Sin, or to eſtabliſh a New Covenant of Salvation, but to further their Temporal and Eternal Felicity in the way of their Obedience to the Political Law.

But then it doth not in the leaſt appear, that St. *Paul* in denying Juſtification to be by the Law in the ſenſe thus explained, doth alſo thereby deny Works of ſincere Obedience to God, to concur with Faith in Man's Juſtification in all reſpects.

And if any ſhall yet ſuppoſe, that St. *Paul* in denying Juſtification by Works, in the *Jews* corrupt ſenſe, doth alſo, on the by, deny all Works of Evangelical Obedience to bear any part of the Condition on which God promiſeth to juſtifie Men through Chriſt; ſuch a Suppoſition, if admitted, would make his Doctrine herein inconſiſtent, not only with the Faith of the holy Men of Old, who were wont to expreſs the Condition of the Covenant of Mercy, by loving God, and keeping his Commandments; but it would alſo make him inconſiſtent with himſelf and his own Doctrine, and the Doctrine of other Apoſtles, as I doubt not but plainly to make appear, before I have done with this Diſcourſe.

There is one Character of Works given, by which you may certainly know what Works they were which St. *Paul* denied Men were juſtified by; and they were ſuch Works which were apt to occaſion boaſting. *Epheſ.* 2. 9. *Not of Works, leſt any man ſhould boaſt.* Rom. 4. 2. *For if Abraham were juſtified by Works*, (to wit, in the *Jews* ſenſe, by Circumciſion in the Fleſh, to which St. *Paul* alludes, *ver.* 1.) *he hath whereof to glory, but not before God*, but only before Men, who were not Circumciſed as he was. For the unbelieving *Jews*, who ſought and expected Juſtification by Circumciſion, and other Legal Obſervations, did glory over the poor *Gentiles*, that were deſtitute of thoſe Works, which conſiſted in the outward Privileges which the *Jews* had; and looked down upon them with contempt, though ſome of them were much better than themſelves, ſuch as *Cornelius*, whom they looked upon as unclean. This boaſting humor of the *Jews* over the *Gentiles*, is deſcribed and reproved, *Rom.* 2. from *ver.* 17. to 29. Now the Doctrine of Juſtification by Faith, of obtaining pardon by anothers Undertaking for us, to wit, Chriſt Jeſus, and of being accepted with God through him, upon our ſincere, though otherwiſe imperfect Obedience, (which ſincere Obedience too, is not performed without his ſpecial Grace and Aſſiſtance) takes away all occaſion of boaſting, in reference both to God and Men, and laid the *Jews* as low as the *Gentiles*, and made St. *Peter* a *Jew* to ſay, *But we believe that through the grace of the Lord Jeſus Chriſt*,

*Chriſt we ſhall be ſaved, even as they*, Acts 15. 11. And therefore when St. *Paul* had ſaid, that *now the righteouſneſs of God without the Law is manifeſted, even the righteouſneſs of God which is by Faith of Jeſus Chriſt unto all, and upon all them that believe, for there is no difference*; meaning, between *Jews* and *Gentiles*, Rom. 3. 21, 22. he thereupon demands, in *ver.* 27. ſaying, *Where is boaſting then?* It is excluded. By what Law? *Of Works? Nay, but by the Law of Faith.* Therefore we find the holy Men of old among the *Jews*, who expected Acceptance with God upon other terms than the Phariſaical *Jews* did, who placed their Confidence (called *truſting in the fleſh*, Phil. 3. 4.) in their External Privileges and Performances alone, were ſo far from glorying in ſuch a Righteouſneſs as that, that they cryed out in reference to that, *All our righteouſneſſes are as filthy rags*, Iſa. 64. 6. Thus Regenerating Grace made *David* ſo far from boaſting, either of Privileges, or of his Performances, that he ſaid unto God, *Who am I? and what is my people, that we ſhould be able to offer ſo willingly after this ſort? for all things come of thee, and of thine own have we given thee*, 1 Chron. 29. 14. This made St. *Paul* to ſay, *We are not ſufficient of our ſelves, as of our ſelves, to think any thing, but our ſufficiency is of God*, 2 Cor. 3. 5. And *by the grace of God, I am what I am*, 1 Cor. 15. 10. And *of him are we in Chriſt Jeſus, who of God is made unto us, Wiſdom, Righteouſneſs, Sanctification, and Redemption, that he that glorieth, may glory in the Lord*, having nothing but what he hath received from him *gratis*, and without all deſert, yea contrary to his demerits, 1 *Cor.* 1. 30, 31. The *good Works* which the Saints do, they do them by vertue of their being *created in Chriſt Jeſus* in order thereunto, *Epheſ.* 2. 10. and all that is good, *is through Chriſt ſtrengthening them*, Phil. 4. 13. From whence therefore we may well conclude, that if the Works which St. *Paul* wholly excludes in the matter of Juſtification, were only ſuch as were apt to occaſion boaſting, that then Acts of Evangelical Obedience were none of thoſe Works.

According to the ſenſe explained then, I preſume we may well underſtand that Text, *Rom.* 3. 28. which of all others ſeems in the Phraſe and Expreſſion to be moſt Excluſive of Works in the point of Juſtification; the Words are theſe, *Therefore we conclude, that a man is juſtified by Faith, without the deeds of the Law.* Which words (if you conſider the context) ſeem to import no more but this, *viz.* That a Man is juſtified in the Goſpel-way, which in the verſe before is called *the Law of Faith*: And not by the deeds of the Law, or upon the terms of the firſt Covenant, which in the verſe before likewiſe is called *the Law of Works.* Which two, the Goſpel-terms, and the firſt Covenant-terms, are ſtill oppoſed to each other in the point of Juſtification. Now although the concluſion here laid down is true, in reference to the *Jews* as well as to the *Gentiles*, yet it ſeems to be written here with ſpecial reference to the *Gentiles.* Intimating, that upon their Belief, they might be Juſtified, without turning Proſelytes to the Jewiſh way, as appears by that Interrogation in the very next words following, *ver.* 29. 30. *Is he the God of the Jews only? Is he not alſo of the Gentiles?*

*Gentiles? yes, of the Gentiles alſo: Seeing it is one God which ſhall juſtifie the Circumciſion by Faith, and Uncircumciſion through Faith.* And the words in the 31, *ver.* do intimate that the words in the 28th *ver.* are to be underſtood in ſuch a limited ſenſe, as I have aſſigned in my Explication, *viz.* as excluding the deeds of the Law, in the act of Juſtification, only in the *Jews* corrupt ſenſe of the Law: becauſe St. *Paul* therein affirms his foreſaid Doctrine of Juſtification by Faith, without the deeds of the Law, not to be at all deſtructive of the Law, but contrariwiſe, tending to *eſtabliſh the Law*, if we take the Law not in that diſtorted ſenſe in which thoſe *Jews* held it, but as it was appointed by God to promote Holineſs in the World, which is the end and ſcope of all his Laws. In which ſenſe, the Apoſtle was ſo far from excluding the Works of the Law from having any thing to do in the Juſtification of Men, as that he had expreſly affirmed before, That though the *hearers of the Law were not juſt before God, yet the doers of the Law ſhould be juſtified*, Rom. 2. 13. Meaning by doers, ſuch as do ſincerely obey that Law of God under which they are, and not ſuch as do perfectly fulfil it, as ſome would ſeem to underſtand it. For I have ſhewed before, that God never made promiſe of Juſtification upon naturally impoſſible Conditions, as that would be, and they are diſhonourable thoughts of God to think he hath; and therefore the Apoſtle may not be underſtood to promiſe Juſtification to the doers of the Law upon any ſuch terms.

There is one vein of Texts more, wherein the oppoſition is made in ſuch a form of words between the *Jews* way of ſeeking Juſtification by the Law, and the Goſpel-way of ſeeking it by Faith: That being a little opened, will both illuſtrate and confirm what I have been repreſenting to you: And they are ſuch in vvhich the *Jews* erroneous vvay is called *their own Righteouſneſs*; and the true Chriſtian way of Juſtification, *the Righteouſneſs of God by Faith*, and the *Righteouſneſs of God*. Rom. 10. 3. *For they being ignorant of God's Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs, have not ſubmitted themſelves to the Righteouſneſs of God.* Phil. 3. 9. *And be found in him, not having mine own Righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith.* This Righteouſneſs is called their ovvn Righteouſneſs, in oppoſition to the Righteouſneſs of God, upon a three-fold account, as I underſtand it.

1. Becauſe they ſought the pardon of their ſins by that only vvhich vvas their ovvn; their ovvn Sacrifices, Sacrifices vvhich they themſelves brought to be offered. Whereas the Chriſtian Juſtification is called the Righteouſneſs of God, becauſe the Sacrifice by vvhich pardon of ſin, and acceptation vvith God is obtained, vvas from God, and given by God, to vvit, Chriſt Jeſus, *whom God hath ſet forth to be a propitiation*, Rom. 3. 25. and Chriſt *hath given himſelf an Offering and a Sacrifice for us*, Epheſ. 5. 2. *And he is made unto us of God, Wiſdom, Righteouſneſs*, &c. 1 Cor. 1. 30.

2. It vvas called their ovvn Righteouſneſs, becauſe they did not think Regeneration, or Supernatural Grace neceſſary to the obtaining of

of it, but a Literal obſervation of the Law and Circumciſion, ſuch as paſſed for a Righteouſneſs among Men, and ſuch as they, without Supernatural Aid, were able to perform. As for thoſe Precepts which commanded the loving of God with all the Heart, and the Circumciſing the Heart, becauſe theſe were not enjoyned under expreſs penalties, as thoſe things were of which the Rulers were to take cognizance, therefore the *Phariſees* counted them but *Counſels* only, and not direct Precepts. But the Chriſtians-Righteouſneſs, which is by Faith, may be ſaid to be of God, becauſe *by Grace they are ſaved through Faith in Chriſt Jeſus, and that not of themſelves, it is the gift of God: And we are his Workmanſhip, created in Chriſt Jeſus*, Epheſ. 2. 8, 10.

3. It was called their own Righteouſneſs, becauſe it was a way of ſeeking to be juſtified of their own deviſing, and not of God's appointing. And on the contrary, the Goſpel-Method of Juſtification is called the Righteouſneſs of God through Faith, becauſe it is of God's Inſtitution and Appointment: It is the ſubſtance of God's New Law or Covenant.

The reſult of all then is, That they were the Works of the Law, as excluſive of Faith in Chriſt and his Death; which the Apoſtle denied any Man to be juſtified by; and not thoſe Works of the Law, which are the immediate effects of Faith in Chriſt, in his Death, and in his Doctrine.

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# CHAP. VI.

## *How St.* Paul's *Doctrine of Juſtification by Faith, and not by Works, was then miſtaken by ſome.*

I Come in the next place to ſhew how that St. *Paul*'s Reaſonings about Faith and Works, in reference to Juſtification, were probably miſtaken by ſuch Solifidians as St. *James* reaſoned againſt. For he having taught that God did juſtifie the ungodly *Gentiles* upon their Believing, and without the deeds of the Law, but denying Juſtification to as many of the *Jews* as did not Believe, though they were obſervers of the Law; there were ſome who thereupon through miſtake, laid the whole ſtreſs of Salvation upon Believing, to the neglect of a holy and virtuous Life. And St. *Paul* being ſenſible how apt ſome were to make a bad uſe of his good Doctrine, and to draw bad Concluſions out of good Premiſes, he frequently mentions ſuch Inferences, on purpoſe to caution Men againſt them. As for Inſtance: He having ſaid in *Rom.* 5. 20. *That where ſin abounded, grace did abound much more*: In Chap. 6. 1. he ſaith, *What ſhall we ſay then? ſhall we continue in ſin, that grace may abound?* as ſome it ſeems were ready to infer; *God forbid*, ſaith he; *how ſhall we that are dead to ſin, live any longer therein?* You may conſult to like purpoſe in general, *Rom.* 3. 5.

3.7, 31. & 6.15. *Gal.* 2.17. and find that St. *Paul* and others were *slanderously reported to have said, Let us do evil, that good may come.*

That there were such as did misrepresent St. *Paul*'s Doctrine touching God's Grace and Long-suffering, and wrest several passages in his Epistles, and other Scriptures, to their own destruction, we are told by St. *Peter* also, 2 *Pet.* 3. 15, 16. *And account that the long-suffering of the Lord is Salvation; even as our beloved brother Paul also, according to the wisdom given him, hath written unto you; as also in all his Epistles, speaking in them of these things: In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures to their own destruction.*

And after St. *Paul* in his 2 *Tim.* 3. 2, 3, 4, 5, verses, had by many black Characters, described a sort of Christians that had *a form of godliness, but denied the power thereof:* In ver. 8. he further describes them by that which was the cause of the forementioned unsavoury fruits of the Flesh, to wit, that they *were men of corrupt minds* or *understandings, and reprobate concerning the Faith,* or void of Judgment concerning the Faith, as the Margin hath it. They were Men of corrupt Principles, and injudicious concerning the Doctrine of Faith: They did not discern Faith to be necessary in the operative and practical nature of it: But as they did satisfie themselves with a form of Godliness without the power: so they did likewise with a formal inefficacious and liveless Faith, which made them so unsavoury in their Lives.

And St. *John*, after he had in his first Epistle antidoted the Christians against the pretentions of the *Gnosticks*, who held a bad Life consistent with Communion with God through illumination of mind, and the Christian Faith, deceiving themselves, and labouring to deceive others, in thinking they might be Righteous without doing Righteousness, 1 *Joh.* 3.7. He towards the conclusion of that Epistle, sums up his general scope in it in these words: *These things have I written unto you that believe in the Name of the Son of God; that ye may know that ye have Eternal Life, and that ye may believe on the Name of the Son of God,* Chap. 5.13. His meaning is, as I conceive, that he wrote this Epistle, first, to the end they might be the better assured of Salvation by Christ upon their rightly Believing on him. And secondly, To the end they might not be drawn into mistakes in the point of Believing, as if any Faith less than such as is accompanied with a constant adherence to Christ's Doctrine and Example touching a holy Life, would give them that Assurance. He wrote to them that did Believe, that they might Believe; that is, that they might Believe yet more understandingly, more groundedly, and so perseveringly against all temptations to Apostacy from the profession of the Faith, or to looseness in the profession of it.

St. *Jude* also, *ver.* 3, 4. stirred up the Christians to *contend earnestly for the Faith,* the Doctrine of saving Sinners in the way of Believing; because, as he told them, there were certain Men professing Faith, but of ungodly Lives, that were among them, *that turned the grace of God into lasciviousness*; so understanding the Law of Grace, the Gospel,

Goſpel, as if it had been a Proclamation from Heaven of a general Pardon for Chriſt's ſake, and through Faith in him, of as many ſins as Men had a mind to commit. The which Error, led them into thoſe Monſtrous Impieties charged upon them in that Epiſtle: By reaſon of which, *the way of Truth*, the right Faith they pretended to, *was evil-ſpoken of* in the World, (as St. *Peter* notes) they being indeed *Spots and Blemiſhes* to the Chriſtians and Chriſtian-profeſſion, ſo long as they were admitted to their Feaſts of Charity, as owned by them to be of their Number. This was indeed an ungodly Faith: But the Faith which he exhorted them to contend for, and to *build up themſelves upon*, as on a ſure Foundation, he calls *their moſt holy Faith*, verſ. 20. ſuch a Faith as is an Operative Principle of a holy Life.

And they were ſuch Chriſtians as St. *James* in his Epiſtle did expoſtulate with, that did lean ſo much upon a meer Believing, upon a meer Aſſent of the mind unto the truth of certain Propoſitions, as that they were careleſs in the ſubduing of their Paſſions, and bridling their Tongues, and regulating their Actions; as if theſe had not been neceſſary to Salvation: But thought themſelves ſafe upon account of their barren Faith, though they were Proud and Conceited of their Knowledge and Attainments, Cenſorious and Contentious, Unmerciful and Uncharitable. In a word, they were ſuch as were injudicious concerning the Faith that will Save, and under miſtakes of the Apoſtles Doctrine about it. All this will eaſily appear to any that ſhall but with a competent meaſure of Underſtanding, view and conſider the ſcope and contents of that Epiſtle.

And thus you ſee how plainly it appears by the Epiſtles of the Apoſtles, that the Doctrine of Juſtification by Faith, without Works, in the ſenſe in which the Apoſtles aſſerted it, was miſunderſtood by many *Gnoſticks*, carnal Goſpellers, or *Solifidians*. The ſenſe in which the Apoſtles did aſſert it, was, that Faith juſtifies without Works Antecedent to Believing, and without Works, as the Works of a literal obſervation of *Moſes*'s Law, which was oppoſed by the *Jews* to Faith, as having Chriſt Crucified for its Object, and Repentance, Regeneration, and ſincere Obedience in a holy Life, for its inſeparable Effects. But theſe deceived Souls, that *deceived their own Hearts*, ſeem to have underſtood the Apoſtles, as if they had taught Juſtification by Faith, conſidered only as having the Death of Chriſt and the Atonement made thereby, for its Object, without reſpect to Regeneration and new Obedience, as any part of the Condition.

And it had been much better for the Chriſtian World, if thoſe corrupt Notions about the Doctrine of Faith as Juſtifying, had died with thoſe Men, which in the firſt Ages of the Chriſtian-Church were infected with them. But alas, it is too apparent, that the ſame, or much of the ſame dangerous and deſtructive miſtakes, have been tranſmitted to, or revived in theſe latter Ages of the Church. For we find by experience in this preſent Age, that very many of thoſe who are called Chriſtians, preſume themſelves to be Chriſtians indeed, and ſuch as ſhall be ſaved by Chriſt, though their Lives declare them to be far from being *New Creatures*, from being *renewed in the Spirit of their*

*their Minds, Wills, Affections, and Converſations*, as thoſe are that *have been taught as the Truth is in Jeſus*, Epheſ. 4. 21,--24. For they are confident they believe all the Articles of their Creed; and in doing ſo, they are confident they ſhall be Saved; and ſo they would, if that Belief of theirs were but ſo effectual and operative as to produce ſuch a change in Heart and Life, as would denominate them New Creatures. But the miſchief is, they deceive themſelves in the nature of their Faith; it being but an Opinionative, Inoperative and dead Aſſent to the Truth of the Goſpel, ſuch as is only an Act of the Mind or Underſtanding, and doth not powerfully influence the Will, and ſo it is not *a believing with all the Heart*, but is the act only of one ſuch faculty of the Soul. A Belief it's probable may be found in the Devil himſelf: And ſuch a Belief was found in ſome who were ſo convinced by the power of Chriſt's Miracles, in concurrence with his Doctrine and Life, that they could not chooſe but believe him to be an extraordinary Perſon ſent from God; though their carnal Intereſt prevailed ſo much in them, as that it would not ſuffer them *to confeſs him openly, becauſe they loved the praiſe of Men, more than the praiſe of God*, Joh. 12. 42, 43. And beſides, theſe Men deceive themſelves about their Faith in this alſo; that they do not heartily Believe the whole Doctrine of the Goſpel, but are partial in their Faith. They in a ſort believe Chriſt to be the Son of God, and that he came into the World to ſave ſinners, and that he Died for our ſins, and the like. But then they do not heartily believe his Doctrine, touching the neceſſity of Repentance, of being born again; of *denying all ungodlineſs and worldly luſts, and of living righteouſly, godly, and ſoberly in this preſent world.* Or elſe they frame ſuch Notions of theſe things unto themſelves, of Repentance and Regeneration, as that they think they believe Chriſt's Doctrine touching them, when they believe only the lying Imagination of their own Brains.

And there is too much ground to fear, that many Mens ill managing the Doctrine of Juſtification by Faith, hath not a little ſtrengthened Men in this vain confidence. For while Evangelical Obedience it ſelf, under the Notion of thoſe Works to which Faith is oppoſed, hath been decryed as Popiſh, when intereſſed in Juſtification, and Juſtification aſſerted to be by Faith alone, in oppoſition to all Works whatſoever, Inward and Outward, as well Evangelical as Legal, as well thoſe after Converſion, as thoſe before, yea, and the diſpoſition thereunto; the Fleſh and the Devil to help it, hath got great advantage thereby to perſwade Men againſt the neceſſity of a holy Life, in ſuch a ſenſe of a holy Life, as the Scripture makes abſolutely neceſſary to Salvation. For though it's true that good Works have been acknowledged and preſſed too as neceſſary to Salvation; yet when withal, they have been denied to be neceſſary to Juſtification, and Men have been taught, that when once they are Juſtified, they can never fall away from a State of Juſtification, they have eaſily been drawn to believe, that good Works are not abſolutely neceſſary to Salvation, no more than to Juſtification, but Faith only. And upon ſuppoſition that the other two Points of Doctrine are true, it would be but rational for them ſo to believe.

believe. For if good Works be not neceſſary to Juſtification at all: And if it is impoſſible but that thoſe who are once juſtified ſhould be ſaved; how ſhould Men chuſe but infer from hence, that good Works are not abſolutely neceſſary to Salvation? Unleſs it ſhall be ſaid, that Men are not put into an immediate capacity of Salvation by being juſtified: Which to affirm, would be to ſay Men are not freed from Condemnation, by being freed from Condemnation, which would be a contradiction in terms: For to be juſtified, is to be freed from Condemnation, *Rom.* 8. 33, 34. and 5. 16, 18. and therefore Juſtification muſt needs put Men into an immediate capacity of being ſaved.

And as there is great reaſon to think that the Doctrine of Juſtification by Faith alone, in oppoſition to the Works of Evangelical Obedience, hath been a ſtumbling-ſtone unto many, and a back-friend to the power of Godlineſs; ſo there is another which hath been wont to be joyned with it, that hath rendred it the more dangerous, and it ſelf no good friend to holy Living; and that is the Doctrine of the Imputation of Chriſt's Righteouſneſs unto Juſtification, in that way in which it hath been managed by very many: For otherwiſe, there is a ſenſe (as I have ſhewed) in which it is a great and a comfortable Truth. For when Men have been taught to eſteem their own *Righteouſneſs but as filthy rags* (not only becauſe of its utter inſufficiency to juſtifie inſtead of Chriſt, or as he juſtifies, in which reſpect indeed it is no better; but alſo as any part of a Condition of Juſtification, or of our acceptance with God:) And when they have been taught alſo, that upon their Believing only, Chriſt's Righteouſneſs in fulfilling the Law for them, becomes imputed to them in it ſelf, and not only as the procuring cauſe of their Juſtification upon the terms of the Goſpel, ſo that they are looked upon as having themſelves perfectly kept the Law in him, it hath doubtleſs infeebled their endeavours after an inherent Righteouſneſs, and proved a temptation to them, to think that ſo long as they have ſuch anothers Inherent Righteouſneſs eſſentially in it ſelf imputed to them as Chriſt's is, they have no great need to find it in themſelves; conſidering alſo, that if they had it, they muſt rather loath themſelves for it, than take any comfort in it: *But let no man deceive you*, (ſaith St. *John*) *he that doth righteouſneſs, is righteous, as he is righteous*, 1 Joh. 3. 7.

I do acknowledge, that many of them have been worthy Men, who yet have propagated theſe Opinions: But that makes the Opinions never the better, but have done more hurt, in gaining thereby the more credit. It is true alſo, that thoſe worthy Men have zealouſly preſſed the neceſſity of Repentance, Regeneration, and a Holy Life: Which proved indeed an Antidote againſt the Poyſon of the other Opinions, ſo that they did not become Mortal to many, as otherwiſe they would have done. And indeed, they would have made mad work, if they had not been yoaked with wholeſomer Doctrine, as we ſee they did among *Antinomians*, *Ranters*, and other carnal Chriſtians that have followed the Ducture of thoſe Opinions, but have been ſhy of letting the Doctrines of Mortification and ſtrict Living, to have

any power over them. But then if the preaching of thoſe ſounder Doctrines of Repentance, Regeneration, and a holy Life, have done much good, notwithſtanding they have been clogged with Opinions of another tendency; it is eaſie to imagine that they would have done much more good, if they had not been checkt by thoſe unſound Principles.

But I ſhall ſay no more of this, (though more might be ſaid) becauſe I hope I may ſay, that moſt of thoſe who have formerly imbibed theſe Opinions, are now come to deliver themſelves with more caution than heretofore. And ſo I ſhall proceed to the laſt thing I propounded to touch upon, and that is, to ſhew,

## CHAP. VII.

### *That the Doctrine of St.* Paul, *and of* St. *James, about Faith and Works, in reference to Juſtification, do not differ, but are wholly one.*

IT is true indeed, though the Doctrine of St. *PAUL*, and St. *JAMES*, was in nothing oppoſite the one to the other, yet the nature of the ſubject-matter of their Epiſtles, did differ, juſt as the Errors they engaged againſt, did differ. The Errors of the unbelieving *Jews* conſiſting much in denying Juſtification to be by Chriſt, and Faith in him, and in placing it in their own Works of Circumciſing, Sacrificing, and other *Moſaical* Obſervations. And St. *Paul*, deſigning in ſome of his Epiſtles, to antidote the Chriſtians againſt the Infection of them, and to eſtabliſh them in the ſaving Doctrine of the Goſpel, was led of courſe to bend his Diſcourſe in great part againſt Juſtification by Works of the Law; and on the contrary, to aſſert it to be by Faith in Chriſt, in his Death, and in his Doctrine, without thoſe Works. Whereas St. *James* having to do in his Epiſtle, with ſuch as profeſſed the Chriſtian Faith and Juſtification by it, but erring dangerouſly about the nature of Faith, as juſtifying, thinking that opinionative Faith would ſave them, though deſtitute of a real change in the moral frame and conſtitution of their Souls, and of a holy Life: Hereupon it became in a manner as neceſſary for him to plead the Renovation of Man's Nature, and Evangelical Obedience to be ſome way neceſſary unto Juſtification, as it was for St. *Paul* to contend for Juſtification by Faith, without the deeds of the Law. And therefore, though their Doctrines in this reſpect did in great part differ, yet they did not differ as Truth differs from Error, nor as oppoſites, but only as one Truth differs from another. For otherwiſe, when St. *Paul* had to do with the like Erroneous and Scandalous Chriſtians, as thoſe were which St. *James* expoſtulated the matter with: When he had to do with ſuch

as

as had a form of Godlineſs, but denyed the power thereof, he could, and did decry a reprobate Faith, and plead the neceſſity of a *Faith* that is *unfeighned*, and of a holy Life, as well as St. *James*; as appears in part by what was ſaid in the former Chapter, and will, I doubt not, be made ſufficiently evident in this. In order whereto, I ſhall recommend to conſideration theſe ten things.

1. That Works of Evangelical Obedience, are never in Scripture oppoſed to God's Grace.

2. That St. *Paul*, in ſpeaking againſt Juſtification by Works, gives ſufficient Caution not to be underſtood thereby to ſpeak any thing againſt Evangelical Obedience in reference thereto.

3. That Regeneration, or the New Creature, as including Evangelical Obedience, is oppoſed to Works in the buſineſs of Man's Juſtification, as well as Faith is, and as well as the Grace of God it ſelf is.

4. That Evangelical Obedience, as well as Faith, and together with Faith, is oppoſed to the Works of the Law, in reference to Juſtification.

5. That Evangelical Obedience alone, is oppoſed to the Works of the Law.

6. Faith it ſelf is an Act of Evangelical Obedience.

7. By Evangelical Obedience, Chriſtians come to have a Right to Salvation.

8. The Promiſe of benefit by the Blood of Chriſt, is made to Evangelical Obedience.

9. Repentance. And 10. Forgiving Injuries, are both Acts of Evangelical Obedience, without which a Man cannot be juſtifyed. And if theſe things be made out, they will (I think) amount to ſuch a demonſtration, as that we cannot well deſire a clearer or fuller proof, that St. *Paul*, together with others the Apoſtles, taught Juſtification by Evangelical Obedience, as the effect of Faith, as well as St. *James*.

1. The Works of Evangelical Obedience, as the effects of Faith, and Regeneration by Faith, are never in St. *Paul*'s Epiſtles, or any other the holy Scriptures, oppoſed to God's Grace, in reference to Juſtification and Salvation. Works and Grace indeed are oppoſed to each other: But then, by Works we are to underſtand either Works antecedent to Converſion, or as they are denied to merit at the hands of God: Or the Works of the Law of *Moſes*, as Erroneouſly contended for by the *Jews*: Or the Works of the Law, as Typical, and as oppoſed to things Typify'd: Or the Works of the Law, as the Law is in its rigour oppoſed to the milder Oeconomy of the Goſpel: But the Works of Evangelical Obedience are never oppoſed to Grace, no more than Faith it ſelf is. And there is no reaſon why they ſhould, becauſe Evangelical Obedience is the effect of Divine Grace, as well as Faith it ſelf is, and tends to the praiſe of it, and is accepted, and will be rewarded through Grace.

Contrary hereunto, thoſe words in *Titus* 3.5. *Not by works of Righteouſneſs which we have done, but according to his mercy he ſaved us*, are wont to be alledged to prove that Works, after Converſion, as well as thoſe before, are oppoſed to the Mercy of God in the ſaving of Men. But whether this be duly collected from theſe words, will beſt appear by

by opening the ſcope and meaning of the words with the Context. The words in the 3, 4, and 5, Verſes, are theſe; *For we our ſelves alſo were ſometimes fooliſh, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another. But after that the kindneſs and love of God our Saviour towards Man appeared: Not by Works of Righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt.* By their being Saved here, is meant their being reſcued and delivered from their ſinful ſtate, mentioned *verſ.* 3. In that this is ſaid to be done, not by Works of Righteouſneſs which they had done, but according to God's Mercy: The plain meaning (I doubt not) is, that this change of their condition, and deliverance from their ſinful ſtate, was not effected, or ſo much as begun among them by any Reformation of their own, till the Goſpel came to work it, (which is meant by the appearing of the Kindneſs and Love of God, *verſ.* 4. and is of like import with that Chap. 2. 11, 12.) which God of his Mercy, and not of their Deſert, ſent among them to that end. And if this be the meaning of the words, the Apoſtle was far from intending by Works of Righteouſneſs in this place, Works after Converſion. I might rather well argue on the contrary from this place: That Baptiſm, which is an act of Evangelical Obedience in the Perſon Baptized; and Regeneration, which is Evangelical Obedience in the Root and Principle, are, together with the Mercy of God, and, as ſubordinate to it, oppoſed to the Works of Righteouſneſs here mentioned, in the Work of Salvation. For it is probable, that by the waſhing of Regeneration here, is meant Baptiſm, as the Figure of Regeneration; and by the Renewing of the Holy Ghoſt, Regeneration it ſelf. By both which, as ſubordinate to God's Mercy therein, they were ſaid to be ſaved, and not by the Works of Righteouſneſs, which they had done before theſe. There is another place in 2 *Tim.* 2. 9. which is wont to be urged with this to *Titus*, to the ſame purpoſe: But it being of the ſame nature with this, the ſame Anſwer may ſerve both with a little variation.

2. St. *Paul*, in ſpeaking againſt Juſtification by Works, gives ſufficient caution not to be underſtood thereby to ſpeak againſt Evangelical Obedience in the caſe. When he had aſſerted Juſtification to be by Faith, without the deeds of the Law, and that the *Gentiles* might be Juſtified by Believing, without ever obſerving *Moſes*'s Law, *Rom.* 3. 28. leſt he ſhould be underſtood thereby to favour *Gentiliſm*, or looſe living in Men, provided they would but turn Chriſtians; he frames and anſwers an Objection thus *verſ.* 31. *Do we make void the Law through Faith? God forbid: Yea, we eſtabliſh the Law.* And how did they ſo? Certainly they did not thereby eſtabliſh the Ceremonial Law in the Letter of it, but in the Spirit of it they did, in as much as in Preaching Juſtification in the Goſpel-way, they Preached in plain Precepts the neceſſity of that Spiritual purity unto Salvation, which was but darkly, and in a figure taught by the Ceremonial Law: And this they did, in Preaching the neceſſity of Mortification inſtead of Circumciſion. And by the Doctrine of Juſtification by Faith, they

eſtabliſhed

eſtabliſhed the Moral Law, both in the Letter and Spirit of it, in teaching the neceſſity of Evangelical Obedience to it, after a more ſpiritual and forcible manner than had been taught before. So again, when he had charged the unbelieving *Jews* with a great Error, in going about to eſtabliſh a Righteouſneſs of their own, in oppoſition to God's, in adhering to their Law againſt the Goſpel, *Rom.* 10. 3. to the end it might not be thought that he would take them off their Law, that they might be Lawleſs, or leſs Religious, he adds, *verſ.* 4. that *Chriſt is the end of the Law for Righteouſneſs to every one that believeth.* For ſo he is in his Doctrine, having therein taught that Righteouſneſs of living which the Law it ſelf taught, but in a far more excellent, ſpiritual, and effectual manner, than was taught by the Law. So that all that he deſigned in taking them off from their Law, was but to put them under a better conduct: To make them *dead to the Law, that they might be married to another,* viz. to Chriſt by his Goſpel, that *they might bring forth fruit unto God,* as it is, *Rom.* 7. 4. And likewiſe in *ver.* 6. he ſaith, *We are delivered from the Law,* but not to be Lawleſs, but *that we might ſerve in newneſs of Spirit, and not in the oldneſs of the Letter*; that is, according to the Spirit, Scope, and Deſign of the Law, now expreſſed in plain Precepts, and not in the oldneſs of the Letter and Ceremony. And ſo he ſaith of himſelf, *Gal.* 2. 19. *I through the Law am dead to the Law, i. e.* He through a better underſtanding of God's deſign in the Law, became dead as to all his former expectations of Juſtification by it. But then, if he were dead to the Law, it was, as he ſaith, that he might *live unto God,* live *a life in the fleſh through the Faith in his Son,* through believing his Goſpel in its Precepts and Promiſes; the one directing, and the other quickning unto a moſt excellent Life, *ver.* 20.

And if St. *Paul* were thus careful in denying Juſtification by Works, to aſſert the neceſſity of Evangelical Obedience, we may well conclude that he never intended, under the notion of Works of the Law, to exclude Evangelical Obedience from having any hand ſooner or later in Juſtification.

3. Regeneration, or the New Creature, as including Evangelical Obedience, is oppoſed to Works of the Law, in the buſineſs of Man's Juſtification, as well as Faith is, and as well as the Grace of God it ſelf is. *Gal.* 6. 15. *For in Chriſt Jeſus, neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature.* Circumciſion is here as elſewhere, by a *Synecdoche*, put for the Works of the Law in general. For there were none that were for Circumciſing, but who were alſo for keeping the Law of *Moſes*: Only Circumciſion is mentioned frequently inſtead of all the reſt, becauſe they held it to be not only a part of the Law, but more; and becauſe they laid the greateſt ſtreſs upon it, as I ſhewed before, *Chap.* 5. Now in that which the Apoſtle denies Circumciſion and the Works of the Law to avail a Man, in that he affirms the becoming a New Creature will avail him, and that was in the buſineſs of Juſtification and Salvation: For in that ſenſe the unbelieving *Jews* and *Judaizers* held Circumciſion and other Works of the Law available. And this New Creature thus oppoſed to Works,

and thus available to Juſtification, conſiſteth in a new frame of Spirit, and the Vital Operations thereof, and which we can have no right notion of, without Evangelical Obedience in will and reſolution at leaſt (which are really inward acts of that Obedience, and are a conformity of the renewed Will to the Divine Law).

4. Evangelical Obedience, as well as Faith, and together with Faith, is oppoſed to the Works of the Law in reference to Juſtification and Salvation. *Gal.* 5. 6. *For in Chriſt Jeſus, neither Circumciſion availeth any thing, nor Uncircumciſion, but Faith which worketh by love.* Here again Circumciſion, by the ſame Figure, and for the ſame reaſon as before, is put for the Works of *Moſes*'s Law. And as theſe are denied to avail any Man to Juſtification and Salvation, ſo on the other hand it is affirmed, that that Faith which worketh by Love doth avail to theſe great ends. For to ſay that Faith which worketh by Love doth ſo, is the ſame in ſenſe, as to ſay, that Faith which worketh by fulfilling the Law, and by keeping the Commandments, doth ſo avail: For ſo Love is ſaid to be, *Rom.* 13. 10. 1 *Joh.* 5. 3. The Aſſemblies *Annotations* upon the place give notice, that the Word here tranſlated [*Worketh*] (Faith which worketh by Love) being in the mean, or middle voice, may be taken either Actively or Paſſively. And ſeveral other Learned Men (among whom Dr. *Hammond* is one) do render and underſtand it paſſively; as if the Apoſtle ſhould have ſaid, Faith which is *wrought*, or *perfected*, or *conſummate* by Love, and ſo make it directly parallel with that in St. *James*, Chap. 2. 22. *By Works was Faith made perfect.* So far is the Scripture we ſee from oppoſing acts of Evangelical Obedience to Faith in the Works of Juſtification, as that it conjoyns them with Faith in the title to it, and in oppoſition to falſe pretentions to it.

5. Evangelical Obedience alone is oppoſed to the Works of the Law in reference to Juſtification; ſo far is it from being true, that where the Works of the Law are excluded, there Evangelical Obedience is excluded from having any ſhare in the Work of Juſtification. 1 *Cor.* 7. 19. *Circumciſion is nothing, and Uncircumciſion is nothing, but the keeping of the Commandments of God.* Circumciſion is here again, as before, put for the whole Law: And indeed, he that was Circumciſed, was bound to keep the whole Law, as this Apoſtle noteth in *Gal.* 5. 3. And when he ſaith Circumciſion is nothing, he means here doubtleſs, as in thoſe other places already opened, that it avails nothing to any Mans acceptation with God, or to his Juſtification and Salvation, as the *Judaizers* of thoſe Times thought it did. But then the keeping of the Commandments of God will avail to theſe ends: For that I conceive was intended, and ought to be underſtood by the oppoſition that is made between Circumciſion and keeping the Commandments.

6. Faith it ſelf is an act of Evangelical Obedience; this as well as Love is an act of Conformity to our Lord's Commands, and therefore a Man cannot be juſtified by Faith, but in being ſo, he muſt be juſtified by Evangelical Obedience. 1 *John* 3. 23. *This is his Commandment, that we ſhould believe in the Name of his Son Jeſus Chriſt, and love one another, as he gave us Commandment.* This by our Saviour is called a

*work,*

*work*, Joh. 6. 29. *This is the work of God, that ye believe on him whom he hath ſent.* And there is ſo much of the nature of Evangelical Obedience in Faith it ſelf, as that to Believe and to Obey are promiſcuouſly put one for another; and ſo is Unbelief and Diſobedience. Accordingly you have in many places the one reading in the Text, and the other in the Margin, as *Acts* 5. 36. *Rom.* 11. 30, 31. *Epheſ.* 5. 6. *Heb.* 4. 11. and 11. 31. And Belief and Diſobedience are in Scripture oppoſed to each other as direct contraries, *Rom.* 10. 16. 1 *Pet.* 2. 7. 2 *Theſ.* 2. 12.

So that ſince Faith is an act of Evangelical Obedience, it follows that to ſay the Works of Evangelical Obedience do juſtifie, does no more derogate from the Grace of God, or the freeneſs of his Grace in juſtifying, than to ſay Faith juſtifies. Firſt, Becauſe other acts of Evangelical Obedience are the effects of God's Grace, and produced by it, as well as Faith. *It is God that worketh in you both to will and to do of his good pleaſure*, Phil. 2. 13. And ſecondly, Becauſe it is meerly of the Law of Grace, that Faith and other Acts of Evangelical Obedience, are made the condition of the Promiſe of Salvation. *Epheſ.* 2. 8. *By grace are ye ſaved, through Faith in Chriſt Jeſus; and that not of your ſelves, it is the gift of God.* As Men do not Believe or Obey of themſelves without ſupernatural Aſſiſtance, ſo neither is it of themſelves that they are Juſtified or Saved upon their Believing, but both the one and the other, is the Gift of God. *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.* It is by virtue of God's New Covenant, that a promiſe of Pardon is made to Repentance, or to Faith; for the primary Law, the Law of Nature, promiſed no ſuch thing upon Repentance. And it is by virtue of the ſame Law of Grace, that a Promiſe of Juſtification and Reward is made to ſincere Obedience in other Acts of Obedience, as well as thoſe of Faith and Repentance.

That which hath made many afraid of intereſſing Evangelical Obedience with Faith, in juſtifying Men, hath been an Opinion, that ſo to do would derogate from God's Grace, and attribute too much to Man: But you ſee there is no ground for ſuch an Opinion. It's true indeed, the proper merit of Works, and God's Grace are inconſiſtent: And therefore are oppoſed to each other in Scripture. But Evangelical Obedience, and Grace, are no more oppoſite or inconſiſtent, than Cauſe and Effect, or than Cauſes principal and ſubordinate. And as it doth not follow, that becauſe we are juſtified freely by God's Grace, that therefore we are not juſtified by Faith: So neither doth it follow, that becauſe we are juſtified by Faith, that therefore we are not juſtified by ſincere Obedience. For theſe and the Blood of Chriſt, do all concur in producing many of the ſame Effects, though not in the ſame reſpect.

7. By Evangelical Obedience, Chriſtians come to have a right to Salvation. *Revel.* 22. 14. *Bleſſed are they that do his Commandments, that they may have a right to the Tree of Life, and may enter in through the gates into the City.* This is left on Record as a ſpecial *Memorandum* for Chriſtians in cloſing up the Canon of the New Teſtament; and there-

therefore is to be taken ſpecial notice of. This right to the Tree of Life, and of entring into this bleſſed City upon keeping the Commandments, is from a New Covenant, or Law, Act, or Grant from God; For otherwiſe Man that had tranſgreſſed the firſt Law he was put under, would have been far from having any right to ſuch Happineſs upon the terms here mentioned, *viz.* of ſincere, though imperfect Obedience. But ſeeing that a Right to *Salvation* doth accrue to Men upon a ſincere keeping of God's Commandments, notwithſtanding their forfeiture of their firſt Right by Man's firſt Fall, it evidently follows, that Evangelical or Sincere Obedience, is part of the condition of the Promiſe of Bleſſedneſs in the New Law or Covenant, and is here put for the whole of it, as at other times Faith is put for the whole of the Condition. And that *Moſes*, *David*, *Solomon*, *Nehemiah*, and *Daniel* received it in this ſenſe, and underſtood all along that ſincere Obedience flowing from Love, was the condition of God's Covenant of Mercy when they ſtiled him a God keeping Covenant and Mercy with thoſe that Love him, and keep his Commandments, *Deut.* 7. 9. 1 *Kings* 8. 23. *Neh.* 1. 5. *Dan.* 9. 4. I have before ſhewed.

If it ſhall be here ſaid, that ſincere Obedience is indeed a condition of Salvation, but not of Juſtification, and that it is ſo made here in this 22d of the *Revelation*, I have I think ſufficiently anſwered this Objection in the former Chapter; but ſhall here add, That ſuch as thus ſay, are more curious and nice in diſtinguiſhing between Juſtification and Salvation, than St. *Paul* was. For he calls Juſtification, *the Juſtification of Life*, Rom. 5. 18. *Whom he juſtified, them he alſo glorified*, Rom. 8. 30. and proves that Men ſhall be juſtified by Faith, becauſe it is written that *the Juſt ſhall live by Faith*, Gal. 3. 11. Thus with him to be juſtified, and to be bleſſed are all one, *Gal.* 3. 8, 9. *Rom.* 4. 7, 8, 9. And to confirm this Righteouſneſs or Juſtification and Life, are uſed by him as Synonimous terms, *Gal.* 3. 21. *For if there had been a Law given which could have given life, verily Righteouſneſs ſhould have been by the Law.* And Juſtification and Condemnation are but in direct oppoſition to each other, *Rom.* 5. 18. and 8. 33. 34. And to be freed from Condemnation (which is Juſtification) and to be Saved, are as much one, as not to Dye, is to Live. In ſhort, Salvation as well as Juſtification, is promiſed to Believing, *Joh.* 3. 16. *Act.* 3. 31. *Heb.* 10. 39. And therefore Salvation, as well as Juſtification, muſt needs be the immediate effect of Faith; if we take Salvation, as begun here in this Life (as the Scripture repreſents it to be, *Joh.* 5. 24. 1 *Joh.* 3. 14. and 5. 12.) From all which we may conclude, That what is abſolutely neceſſary to Salvation, muſt needs alſo be neceſſary to Juſtification.

Add we hereto, that to be juſtified, and to be ſaved, is the ſame thing with St. *James*, as well as it is with St. *Paul*, according to the tenour of his Reaſoning, *Chap.* 2. from ver. 14. to the end. *What doth it profit my brethren* (ſaith he) *though a man ſay he hath Faith, and have not Works? Can Faith ſave him?* Verſ. 14. This Interrogation implies an Emphatical Negation; and the meaning is, that ſuch a Faith can by no means ſave a Man; and he gives the reaſon of it twice

over

over in *verſ.* 17, 20. becauſe Faith without Works is dead. And then afterwards argues the neceſſity of Works, together with Faith, unto Juſtification, or unto Salvation (which was the thing he began with) by God's juſtifying *Abraham* by Works, together with his Faith, who was the great Pattern or Example of God's juſtifying all others. If then to be juſtified, and to be ſaved, amounts to the ſame in St. *James*'s Diſcourſe here, then by the way, they do not rightly underſtand St. *James*, who think he doth not ſpeak of a Juſtification before God in this his Diſcourſe about Juſtification by Works, together with Faith, but of a Juſtification before Men, and to their own Conſcience only. Which ſuppoſition of theirs, doth directly thwart the very ſcope and deſign of his whole Diſcourſe, which is to ſet forth what will, and what will not avail a Chriſtian-Profeſſor in the ſight of God, to the ſaving of his Soul, as abundantly appears. So that *the Scripture which ſaith Abraham believed God, and it was accounted to him for Righteouſneſs*; and which St. *James* ſaith *was fulfilled* in *Abraham*'s being juſtified by Works as well as by Faith, was not fulfilled in *Abraham*'s being juſtified to others, and to his own Conſcience, but in his being juſtified before God; and ſo St. *Paul* underſtood it, *Rom.* 4. 3. *Gal.* 3. 6. But this was touched before in *Chap.* 1.

The reſult then of what hath been argued in Anſwer to the Objection, is this, *viz.* That all that are juſtified, are thereby put regularly into an immediate capacity of Salvation; ſo that if they ſhould dye the very next moment after they are once juſtified, they would undoubtedly be ſaved. And therefore Evangelical Obedience can be no more neceſſary to Salvation, than it is to Juſtification; and it is as neceſſary to the one as to the other. And if to ſay Evangelical Obedience is neceſſary to Juſtification, be injurious to Chriſt, and to the Grace of God, as ſome would pretend, how comes it to paſs then, that to ſay Evangelical Obedience is neceſſary to Salvation, is not ſo too? For our final Salvation is as much the effect of God's Grace, and of Chriſt's Undertaking for us, as our Juſtification it ſelf is, and of as much Value. And therefore if the one be not injurious in this kind, neither is the other.

8. As the Promiſe of forgiveneſs of ſins by the Blood of Chriſt, or the Promiſe of an intereſt in his Blood to the pardon of Sin, is ſometimes made unto Believing; ſo ſometimes again it is made unto Evangelical Obedience, or a holy Life, as in 1 *Joh.* 1. 7. *If we walk in the light, as he is in the light*, (that is, endeavouring to be holy, as God is holy) *then have we fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin*; but otherwiſe, it doth not. And ſo the Chriſtians to whom St. *Peter* wrote, were ſaid to be *elect according to the fore-knowledge of God the Father, through Sanctification of the Spirit, unto obedience, and ſprinkling of the Blood of Jeſus Chriſt*, 1 *Pet.* 1. 2. But they were not elect to the benefit of being ſprinkled with the Blood of Chriſt without Obedience. And therefore by this

we ſee alſo, that Evangelical Obedience is part of the Condition of the Promiſe of Juſtification by the Blood of Chriſt.

9. To forgive Injuries is an act of Evangelical Obedience to that Precept of our Lord, *Mar.* 11. 25. And yet without this act of Obedience, Men that have been injured, cannot be juſtified, becauſe they cannot be pardoned, according to the Word of our Lord. *Mark* 11. 26. *Mat.* 6. 15. and 18. 35. Therefore Evangelical Obedience muſt needs be part of the Condition of Juſtification.

10. Repentance is an eminent Act of Evangelical Obedience, *Acts* 17. 30. and yet pardon of ſin, which is eſſential to Juſtification, is not to be obtained without it, *Luke* 13. 3, 5. Therefore again it follows, that Evangelical Obedience is neceſſary to Juſtification, and part of the Condition of it.

And now by this time I ſuppoſe it fully appears to any unprejudiced Reader, that the Doctrine of St. *Paul*, yea, and of St. *Peter* and *John* too, do fully accord with the Doctrine of St. *James*, touching the neceſſity of Evangelical Obedience unto Juſtification. The oppoſition then which ſome have made between Faith and all Internal and External Works in reference to Juſtification, as well Evangelical, as *Moſaical*, hath not been only *without* Scripture-ground, but *againſt* Scripture-evidence; and looks more like that which was made by the *Gnoſticks*, or other *Soliſidians*, oppoſed by St. *James*, (if it be not the very ſame) than any the Scripture any where maketh. And how much injury the Chriſtian Religion and the Souls of Men may have ſuffered thereby, is a thing to be thought on, and ſadly laid to Heart.

It is a pleaſant Doctrine, and the worſt of Men called Chriſtians are glad to hear that they may be juſtify'd by Chriſt, only upon their Believing in him, without any Works of Righteouſneſs or Self-denial of their own. And upon that account (preſuming verily that they do Believe) they are confident that they are juſtify'd, though they are unſanctify'd. But thoſe eſpecially are in great danger of deceiving their own Souls, by building their Confidence upon this Doctrine, who, together with this Belief, have more of the form of Godlineſs than the other have, and are found much more in the uſe and exerciſe of the external Devotional part of Religion, and are zealous for this or that Opinion, Party, or Way, which they think moſt Orthodox; though they be greatly deſtitute of Love to the Nature of God, and of Humility, Charity, ſtrict Juſtice, Fidelity, Peaceableneſs, Sobriety, Temperance, Modeſty, and Meekneſs, and of that renewed frame of Soul which would make them like Chriſt Jeſus, wherein the power of Chriſtianity doth conſiſt: The external Duties of Hearing, Reading, Praying, and the reſt, being in great part but means referring to the other as the end. So that no Man is to account himſelf truly Religious, further

further than he attains to theſe truly Chriſtian Qualifications, by the uſe of the External Means, and Internal Aids. Yea, the fleſhly part even in Men good in the main, is very apt to make an advantage of ſuch a Doctrine as aforeſaid, to the leſſening of their Care, Diligence, and Zeal, in working out their Salvation, in ſtriving to enter in at the ſtraight Gate, in governing their own Spirits and Appetites, in cleanſing themſelves from all filthineſs of Fleſh and Spirit, and in perfecting holineſs in the fear of God.

And therefore there is great need for thoſe that are Spiritual Guides to the People, to inſiſt much upon the neceſſity of Repentance, Regeneration, and a holy Life, as well as Faith, in order to their being juſtified and ſaved by Chriſt Jeſus. For the People, yea, the better ſort of them, ſtand moſt in need, as of being well-grounded touching the Truth of the Chriſtian Religion, ſo eſpecially of having the Doctrines of Morality inculcated upon them, the Precepts of the Goſpel being almoſt all of that Nature, (thought ſome ſpeak diminutively of moral Preaching) and tend to the perfecting of the Nature of Man, in regulating the Internal Operations of the Soul, and the External Actions of Life, in reference both to God and Man, our Selves and Others: The recovering of Men to which, is God's great Deſign by the Goſpel, in order to their being made perfectly Happy at laſt, as I have ſhewed in Chap. 1.

There is indeed an abſolute neceſſity of Believing the Goſpel in order to Chriſtian Practice: And therefore our bleſſed Saviour did not only Preach the neceſſity of Faith in him and his Doctrine, but alſo wrought abundance of Miracles to beget this Faith in Men. And yet he knowing the great danger of Men's miſcarrying in point of Morality in the diſpoſition of Soul and actions of Life, inſiſted chiefly in his Preaching, upon Doctrines of that nature; as you may ſee in his Sermon on the Mount, and elſewhere. He taught the neceſſity of being *born again*: *Of making the Tree good, that the Fruit might be good.* And to inforce this Doctrine of his, he was not wont to tell his Auditors that every Man ſhall be Rewarded according to his Belief, but that *when the Son of Man ſhall come, every Man ſhall be rewarded according to his Works*: That *thoſe that have done good, ſhall come forth to the reſurrection of life; and thoſe that have done evil, to the reſurrection of damnation*: That *by their words they ſhall be juſtified* (which are no more Faith than Works are) and *by Their words they ſhall be condemned*: That in the Great Day of the Tryal of all Nations, every Man ſhall be Acquitted or Condemned, according to the Good they have done, or neglected to do, *Mat.* 25 And that then not every Man that had Faith enough to *Cry, Lord, Lord*, or, *to Propheſie, caſt out Devils, or do wonders in his Name, ſhall enter into the Kingdom of Heaven*, but ſuch and ſuch only *as have done the will of his Father.*

Great need there is therefore of Peoples examining themſelves impartially, and of being often admoniſhed to take heed, leſt they miſtake

and

and deceive themſelves in the nature of Religion, and in what is abſolutely neceſſary to be done on their part; becauſe Men are very apt to flatter and deceive themſelves in that, and to think that when their Faith is right in the object of it [ as when they believe in the true God, and in his Son Jeſus Chriſt, and expect Salvation by him alone ] that then they are true Believers, and ſuch as ſhall be ſaved; eſpecially if therewith they joyn the frequenting of God's Ordinances, and the paring off of ſome of the groſſer Enormities of their Lives, though in the mean while they make no Conſcience of cleanſing their Hearts, and governing their Spirits, of ſubduing their Paſſions and inordinate Affections, and of bridling the Tongue. For this cauſe it is that Chriſtians are ſo often in Scripture cautioned to take heed leſt they ſhould be deceived. *Be not deceived, God is not mocked: For whatſoever a Man ſows, that alſo ſhall he reap,* Gal. 6. 7, 8. *Little Children, let no Man deceive you: He that doth Righteouſneſs, is Righteous, even as he is Righteous,* 1 Joh. 3. 7. 1 Cor. 6. 9. Epheſ. 5. 6.

**FINIS**

A

# Practical Discourse

ON

# FAITH:

SHEWING

The Nature and Difference of that FAITH which is Justifying and Saving, and of that which is not. And the Reason of that

# DIFFERENCE.

By *WILLIAM ALLEN.*

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TWO

# Select Diſcourſes

ON

# FAITH,

AND

The OBJECTS thereof,

THE

# ARTICLES

OF

## The Apoſtles Creed.

The Firſt *On Faith*, Shewing the Nature and Difference of that Faith which is Juſtifying, and of that which is not.

By *WILLIAM ALLEN.*

The Second, The *Practical Believer*: Or, the Articles of the *Apoſtles Creed*, drawn out to form a true Chriſtian's Heart and Practice.

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# A DISCOURSE ON FAITH.

MEN's Eternal Eſtate of Weal or Wo in another World, and their Peace and Comfort in this, being very much concerned in their right underſtanding, or miſtaking the nature and difference of that Faith which is Saving, and of that which is not; I ſhall here ſtate the nature and difference of thoſe two kinds of Faith, with what brevity and perſpicuity I can. I cannot (I confeſs) think that the nature of Faith, which is of abſolute neceſſity to the Salvation of the meaneſt Chriſtian, is in it ſelf hard to be underſtood, were it not that the many Controverſies about it, about its Object, and the Acts of the Soul neceſſary to it, had puzzled Mens Minds, and diſtracted their Apprehenſions concerning it.

Things abſolutely neceſſary to Salvation, as they are not many, ſo there are hardly any Doctrines delivered with more plainneſs than they, that the Weak who are as much concerned in them as the Strong, might competently underſtand them as well as they.

Men may multiply Notions about Faith, as the Scripture uſeth various expreſſions about it: But I doubt not but that the general ſenſe of the Scripture hereabout may be ſummarily expreſſed in this plain Propoſition: That ſaving Faith is ſuch a Belief of Chriſt to be the Son of God, and of the truth of his Doctrine, eſpecially touching the virtue of his Death and Reſurrection, and the neceſſity of amendment of Life, for the obtaining Remiſſion of Sin, and Eternal Life, as cauſeth a Man to deny all Ungodlineſs and Worldly Luſts, and to Live a Godly, Righteous, and a Sober Life.

This is ſo plain in Scripture, as that there is no Chriſtian ſo weak but may eaſily come to underſtand it; and ſo evident, that none who acknowledge the Truth of the Goſpel, can deny it. That I may ſtate the difference then between Effectual and Ineffectual Faith, and matters relating to them, with all the plainneſs I can, I ſhall very briefly endeavour theſe five things.

I. *To open the comprehenſive Nature of Faith.*

II. *Shew wherein the defect lies of that Faith which is not ſaving.*

III. *Shew whence that defect proceeds.*

IV. *How, and after what manner, Faith in the Underſtanding, works ſavingly upon the Will.*

V. *Anſwer ſome few Objections.*

## CHAP. I.

### I. *The Comprehenſive Nature of ſaving Faith opened.*

THat I may open the comprehenſive Nature of Faith the better, I ſhall firſt obſerve, how variouſly the Condition, upon which ſaving Benefits are promiſed, is expreſſed in Scripture, and then what actings of the Soul are thereby ſignified.

It is thus variouſly expreſſed in Scripture: Sometimes it's called a believing God, *Rom.* 4. 3. *Gal.* 3. 6. a believing in God, 1 *Pet.* 1. 21. a believing on God, *Rom.* 4. 24. a believing the Record which God hath given of his Son, 1 *Joh.* 5. 10. Sometimes it's called a believing on Chriſt, *Joh.* 3. 16, 36. *Acts* 16. 31. a believing him to be the Chriſt the Son of God, *Joh.* 20. 31. 1 *Joh.* 5. 5. It's called Faith in his Blood, *Rom.* 3. 25. a believing that God raiſed him from the dead, *Rom.* 10. 9. Sometimes it's called a believing of the Goſpel, *Mar.* 16, 15, 16. a believing of the Truth, 2 *Theſ.* 2. 15. a believing the teſtimony of the Apoſtles, 2 *Theſ.* 1. 10. Sometimes it is expreſſed under the Notion of Repentance, *Acts* 2. 38. and 3. 19. and 11. 18. 2 *Cor.* 7. 10. and ſometimes of Obedience, 1 *John* 1. 7. *Pet.* 1. 2. *Heb.* 5. 9.

The Condition of the Promiſe of ſaving Benefits being thus variouſly expreſſed, can ſignifie no leſs than a three-fold Act of the Soul: The firſt, being the Act of the Underſtanding: The ſecond, of the Will: The third, of the Underſtanding and Will conjunct.

1. Such

1. Such expreſſions of the Condition of the Promiſe as is the believing in God, the believing his Record, the believing the Goſpel the believing Chriſt to be the Son of God, do moſt properly ſignifie the Act of the Mind or Underſtanding, in *Aſſenting* to the truth of what God teſtifieth, or promiſeth. Which aſſent is grounded upon a knowledge, or belief of God's Veracity, his Truth, and Faithfulneſs, armed with All-ſufficiency of Power, Wiſdom, and Goodneſs, to make good his Word to a tittle. And although ſuch expreſſions as aforeſaid, do moſt properly ſignifie the act of the Underſtanding, yet whenever ſaving Benefits are promiſed, and the Condition expreſſed in ſuch a form of Words as doth moſt properly and primarily ſignifie the *Aſſent* of the Mind, even then the act of the Will in *Conſenting* to the Condition, is implyed, and ought to be underſtood; as I ſhall fully prove in the next Particular.

And the reaſon why the whole of the Promiſe relating to the Conſent of the Will, as well as the Aſſent of the Underſtanding, is frequently expreſſed in ſuch a form of words, as primarily and ſtrictly ſignifie the Aſſent of the Mind, is, I conceive, becauſe ſuch *Aſſent* of the Mind, is the Principle from which all concurrent acts of the Will neceſſary to Juſtification and Salvation do proceed.

And it is of frequent uſe in Scripture, to denominate the whole of Religion, by ſome one Principal part, which is a fruitful Principle of all the reſt.

Thus the Knowledge of the true God, and of Jeſus Chriſt whom he hath ſent, is ſaid to be Eternal Life, *Joh.* 17. 3. And thus ſometimes the Fear of God, and ſometimes the Love of God, is put for the whole of Mens ſaving Religiouſneſs, and the ſame Promiſe of Bleſſedneſs made to one of theſe ſingly expreſt, is to be extended to the whole.

In like manner, the whole of Chriſtianity, is frequently denominated by *Faith*, and the Chriſtians ſtiled *Believers*, and the *Houſhold of Faith*, and the like; and all becauſe that Chriſtian Life of theirs, by which they differ from other Men, flows from their Faith, which is the firſt active Principle of it.

2. Another act of the Soul eſſentially neceſſary to that Faith which is the Condition of the Promiſe, is the *Conſent* of the Will to Repent, to receive Chriſt as Lord and King, to be governed by his Laws as well as to own him for a Prieſt once Offering himſelf, and ever making Interceſſion for us.

For the Condition of the Promiſe of Pardon and Salvation, is expreſſed under the notion of *Repentance*, and ſometimes of *Obedience*, as I ſhewed before: And Repentance and Obedience are acts of the Will as renewed.

And that there is no Promiſe of ſaving Benefits upon meer Believing, without obſerving that part of the Condition which conſiſteth in Repentance, Regeneration, and Obedience, is moſt evident: Becauſe they are expreſly excluded in Scripture from having any ſhare in the ſaving Benefits of the Covenant, Juſtification, or Salvation, who do not Repent, *Luke* 13. 3. who are not Regenerate, *Joh.* 3. 5. who Love not

not the Lord Jeſus Chriſt, and that above any Worldly Enjoyment 1 *Cor.* 16. 22. *Matth.* 10. 37. and who do not Obey him, *Acts* 3. 22, 23. *Luke* 19. 27. 2 *Theſ.* 1. 7. By all which we may certainly know, that whenever there is Promiſe of Juſtification and Salvation made to Believing, it is to be underſtood of ſuch a Believing as doth at that inſtant in which a Man Believes, ſavingly produce a ſincere Conſent of the Will to Repent, to Love Chriſt, and to Obey him: For otherwiſe thoſe Scriptures, and theſe would be inconſiſtent.

For if Men cannot be Pardoned, nor delivered from the Curſe, nor be ſafe from Deſtruction, until they have Repented, are Regenerate, do love Chriſt, and Obey the Goſpel, as the forecited Scriptures do aſſure us they cannot; then no Faith whatſoever is juſtifying, or can entitle them to Pardon and Salvation according to the Tenour of God's Promiſe, until it hath produced that Repentance, Regeneration, Love, and Obedience: Which is a full and an undeniable proof of the neceſſity of ſuch a conſent of the Will as aforeſaid, to render Faith juſtifying and ſaving.

Now this Conſent and reſolution of the Will to Repent and Obey Chriſt, and to forſake all for him, is the Moral Change of the Soul, and the New Life in its firſt beginning. And ſo a Man's firſt effectual Belief, is his whole Chriſtian Life in its beginning. And a Man's firſt Faith is perfected afterwards by Works, (*Jam.* 2. 22.) as a Child is perfected in his manly ſtate, as he grows up to manly actions; or as the Seed is perfected when it grows to a full Ear.

By this firſt Conſent of the Will, we reſtipulate and ſtrike Covenant with God; and not only ſo, but we hereby begin alſo to keep and perform Covenant with him on our part. When this Conſent is firſt wrought in the Will, then the Laws of the new Covenant are firſt put into the Mind and written in the Heart: And by this we firſt begin to become ſavingly a People unto God, to Believe in him, to Love and Serve him, as he by Covenant and Promiſe becomes a God unto us, to make us Happy. *Heb.* 8. 10. *This is the Covenant that I will make, I will put my Laws into their mind, and write them in their hearts; and I will be to them a God, and they ſhall be to me a People.*

3. The other act of the Soul, which I call the act of the Underſtanding and of the VVill conjunct, is an *Affiance* in God through Chriſt; a truſting in him, or a relying on him for the fulfilling of his Promiſe of ſaving Benefits, while we continue ſincerely to Conſent, reſolve and endeavour to perform the Condition on our part.

This is that, or part of that, which is called a Believing *on God*, a Believing *on Chriſt*, and a *Truſting in him*: Noting the Souls dependence upon Chriſt for the ſaving Benefits which accrue to Men by his Mediation, Office, and Undertaking, and on the Truth and Faithfulneſs, Power, VViſdom, and Goodneſs of God, to perform all that he hath promiſed them through his Son, and upon the terms he hath promiſed, and not otherwiſe.

For the Promiſe of ſaving Benefits being made but upon the Condition before-mentioned, a true Believer, or he that is Rational and VViſe,

Wiſe, conſiders as well upon what terms the Benefits are promiſed, as who hath promiſed them, and what they are; and expects the one no otherwiſe than as he ſincerely reſolves and endeavours to perform the other.

And therefore, if any ſhall Rely on God and Chriſt for thoſe Benefits, in whom yet the qualifying Condition of the Promiſe of them is not found; ſuch a Reliance is but a groundleſs Preſumption, and not Faith or Affiance duly ſo called. For ſuch do not only rely on Chriſt for that for which they have no promiſe, but for that which God hath expreſly declared they ſhall have no ſhare in whilſt they remain deſtitute of that qualification, which is the Condition upon which, and not without it, the promiſe of thoſe Benefits is made.

Theſe three acts of the Soul exerciſed on their Objects, do make up that Faith which is juſtifying and ſaving. And when juſtifying Faith in the compleat nature of it is ſpoken of in Scripture, all theſe three acts of the Soul are to be underſtood, and eſpecially the two firſt; though perhaps they are many times mentioned ſeverally and apart; Faith being deſcribed ſometimes by one of them, and ſometimes by another: As God himſelf is repreſented to us, ſometimes by one Attribute, ſometimes by another.

## CHAP. II.

### *Wherein the Defect lies of that Faith which is not ſaving.*

BY what hath been diſcourſed touching the nature of that Faith which is ſaving, it is eaſie to diſcern wherein the defect lies of that Faith which is not ſo.

And the defect lies chiefly in the [redacted] in its not Conſenting to perform the Condition of the Promiſe, in Repenting, and in receiving Chriſt as Lord, to be governed by his Laws.

I will not deny but the defect in part may be in the Underſtanding, when its Aſſent unto the T[redacted]evelation is ſo weak, as that it can make but a too w[redacted]reſſion upon the Will, to procure its Conſent unto the Condition of the Promiſe.

But then that defect in the Aſſent of the Underſtanding, doth uſually, at leaſt in great part, proceed from the Will; as I ſhall ſhew afterwards. Now, that the defect lies mainly in the Will's not Conſenting to the Condition of the Promiſe, appears by this; becauſe unregenerate Men may aſſent unto the truth of God's Teſtimony, and may truſt that they ſhall be ſaved by Chriſt, (which contain the other two acts of the Soul) but no Man truly conſents to perform the Con-

dition of the Promiſe, but in doing ſo, he is Regenerate in the firſt Act, and Juſtified.

1. Unregenerate Men may have the ſame Faith of Aſſent in the Underſtanding to a degree, as the Regenerate may: They may believe God to be the Father Almighty, Maker of Heaven and Earth, and Jeſus Chriſt to be his only Son, and the reſt of the Articles of the Creed; and they may believe in great part that to be their Duty both towards God, and Man, which is ſo indeed, and yet hold that Truth in unrighteouſneſs, which they do believe. *Rom.* 1. 18. *Many of the chief Rulers believed on Chriſt*, who yet *loved the Praiſe of Men, more than the praiſe of God*, and durſt *not confeſs him*, Joh. 12. 42, 43. As alſo did many others when they ſaw his Maricles, who yet were ſuch as Chriſt had no mind to commit himſelf to, *Joh.* 2. 23, 24. And *Simon Magus believed, wondering, and being aſtoniſhed at the ſigns which were done by Philip*, who yet remained in the *bond of iniquity*, Acts 8. Such as are reſembled by the ſtony Ground, believed, who yet loved their eaſe, and worldly Intereſt more than Chriſt; and thoſe that St. *James* expoſtulates with, *Chap.* 2. were thus far Believers alſo.

2. Excepting the Conſent of the Will to the Condition of the Promiſe, Unregenerate Men may hope to be ſaved by Chriſt, and rely on him for Salvation as well as the Regenerate: Only for want of their performing the Condition of the Promiſe, their hopes and confidence are groundleſs, and will deceive them. But otherwiſe, Men that are but carnal, and live in ſome known ſin, may, and oftentimes do perſwade themſelves that they ſhall be ſaved by Chriſt Jeſus, becauſe they believe that he died for Sinners, and becauſe they ask God forgiveneſs, and perform ſome acts of Religion.

Our Saviour ſaith, *Many will ſay unto me in that day, Lord, Lord, open unto us: Have we not propheſied in thy Name, and in thy Name have caſt out Devils, and done many wonderful works? We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.* To whom he will ſay for all that, *Depart from me, ye workers of iniquity*, Matth. 7. 22, 23. Luke 13. 25, 26. Theſe had ſome kind of Faith in Chriſt, by which they Propheſied in his Name, and caſt out Devils, and did many wonderful Works. They were ſuch as were Hearers of his Word and Preachers of it too, and had eaten and drunk in his Preſence. And becauſe of this Faith, and theſe Works, they had a Hope and Confidence that Chriſt would open unto them, and receive them into his Kingdom, and would not be eaſily beaten off from this Confidence.

But the true reaſon why their Faith will ſtand them in no ſtead, nor their Religious performances neither, is, becauſe for all that, they were workers of Iniquity; they never heartily conſented to the Terms of the Promiſe of Salvation by Chriſt in Repenting: They did not firſt heartily reſolve, and after ſincerely endeavour to turn from every known Sin, unto every known Duty. And in this very thing doth the defect of that Faith lie which is ſhort of ſaving.

Which

VVhich will yet farther appear, in that St. *James*, when he would ſtate the difference between that Faith which is ſaving, and that which is not, fixeth it here.

The dead Faith is denominated ſuch by him, from its being alone without VVorks, *Jam.* 2. 17. *Even ſo Faith, if it hath not Works, is dead, being alone, or by it ſelf.* And again, *verſ.* 20. *But wilt thou know, O vain Man, that Faith without Works is dead.* And again, *ver.* 26. *For as the body without the Spirit is dead,* ſo *Faith without Works is dead alſo.* Meaning by its being dead, that it avails a Man no more to his Juſtification and Salvation, than a dead Corps avails to the producing the uſeful and ſerviceable effects of a Living Man; or than a Tree that is dead, avails to the bringing forth Fruit; or than a few good words, *Depart in peace, be ye filled and warmed,* will avail poor people, *when nothing is given which is needful to the body,* ver. 15, 16, 17.

In all this I do not deny; but that there may be in ſuch as do not ſavingly believe, ſome Conſent of the Will to do ſomething towards performing the Condition of the Promiſe, in Repenting and Obeying. Such Men may Conſent and reſolve to forſake ſome ſins, and to do ſome, yea many Duties, who yet never ſavingly conſent, becauſe they do not heartily conſent and reſolve to forſake [All] known ſin, and to do [All] known duties; in which the ſincerity of Repentance and Obedience doth conſiſt, to which the Promiſe is made. Such Men may not be far from the Kingdom of God, but yet muſt go farther, if ever they would have any good ground of hope to enter into it: But of this more afterwards.

## CHAP. III.

### *Whence this defect doth proceed.*

I Have ſhewed before, that there is the Faith of aſſent in the Underſtanding unto the truth of God's Teſtimony, in ſome unregenerate Men, as well as in the regenerate. And in whomſoever the Faith of *Conſent* in the Will to perform the Condition of the Promiſe is found, it always proceeds from the Faith of *Aſſent* in the Underſtanding. A Man always (in order of Nature at leaſt) believes that the promiſed Benefits ſhall be made good to him, in caſe he perform the Condition, before he Conſents to perform it; and doth conſent to perform the Condition in hope and confidence of obtaining the promiſed Benefits.

Now then the Queſtion is, whence is it, and what is the reaſon, that the Faith of Aſſent in the Underſtanding doth not always produce the ſame Conſent in the Will in one, as well as another; and as it always doth, when it becomes effectual to Juſtification and Salvation? Why doth this Faith remain alone in ſome, when as it is accompanied with Works in others?

I ſhall

I ſhall offer what I conceive to be the reaſon of this; Firſt, in general, and than more particularly.

The difference ſometimes may proceed from the different meaſures and degrees of the evidence upon which the ſame Truth is believed. One Man may have a clearer diſcerning of the evidence than another, which cauſeth a ſtronger Aſſent in the diſcerning faculty, and that ſtronger Aſſent in the Underſtanding may well cauſe a ſtronger, Conſent in the Will, and a firm and laſting reſolution. As on the contrary a weak and partial Conſent and reſolution in the Will to the Condition, ſometimes proceeds from a weak Aſſent in the Mind, to the Truth of God's Teſtimony, or Promiſe, and that from the weakneſs of the faculty in the diſcerning the evidence of that Truth which is the object of Faith.

But the reaſon moſt commonly why the *Aſſent* in the Underſtanding unto the Truth of God's Teſtimony doth not work a *Conſent* in the Will to the Condition of the Promiſe, is to be taken, I conceive, from the oppoſition which the lower faculties of the Soul, the Will and Affections, aſſiſted and influenced by the ſenſual Appetites, make againſt the ſuperiour Faculty, the Mind, or Underſtanding; ſo that they do not hearken to its Notices, nor obey its Dictates. The Will, which is the Spring of Action, is a middle Faculty, between the Underſtanding and the ſenſitive Affections or Appetites, and is ſolicited by both.

As the Underſtanding calls upon it to obey its rational Dictates in chuſing the means which tend to the beſt end, both which the Underſtanding repreſents to it from the Word of God; ſo on the other hand, the ſenſitive Affections ſolicite it to be on their ſide, and to be active in making proviſion for the Fleſh, in chuſing ſuch things as tend to ſatisfie its Cravings and Luſts. And becauſe the Will hath uſually been pre-ingaged to the Fleſh, and had a ſhare in its Gratifications, it's not without much difficulty prevailed with to be conſenting to, and active in the *crucifixion of thoſe Affections and Luſts.* Which until the Will do, and herein obey the enlightned Underſtanding, the Faith of *Aſſent* in the Underſtanding abideth alone. The Will's obſtinate adherence then to Mens fleſhly Luſts, and carnal Intereſts, in oppoſition to that belief in the Underſtanding which puts it upon deſtroying them, as abſolutely neceſſary to the Man's Salvation, as believing God touching the neceſſity of this as a means, as well as it doth believe him touching the bleſſedneſs of the end; this obſtinate oppoſition in the Will, I ſay, is the true reaſon why the Faith which is in ſome Men, is but a dead Faith. *How can ye believe* (ſaith our Saviour) *which ſeek honour one of another, and ſeek not the honour that cometh from God only?* Joh. 5. 44. Yes, ſome of them could, and did *believe* ſo far as to *Aſſent* in their Minds, that Chriſt was no Impoſtor, but one that came from God; and that therefore his Doctrine muſt needs be true; but they did not believe ſo as to be converted in their Wills, to conſent to part with their carnal intereſt of Honour and Reputation, with their Party the *Phariſees*, which they muſt have done as the caſe then ſtood, if they would have confeſſed him openly; which to do, was neceſſary to make them capable of the Promiſe of Salvation by him. *Joh.* 12. 42, 43. *Among the chief Rulers, many believed on him, but becauſe of the*

*the Phariſees, they did not confeſs him, leſt they ſhould be put out of the Synagogue, for they loved the praiſe of Men, more than the praiſe of God.* Theſe had more underſtanding than the common People, who, as they ſaid, knew not the Law, (*John* 7.) and yet not ſo many of them as of the people believed on Chriſt, ſo as to confeſs and follow him, becauſe their worldly intereſt being greater, it held them faſter and had the greater power over their Wills. The unbelief then of Men where the Goſpel comes, is generally to be reſolved into the obſtinacy of their Wills, in oppoſition to the convictions of their Underſtanding. *John* 5. 40. *Ye will not come to me that ye might have life. How oft would I have gathered you, and ye would not,* Mat. 23. 37. *O that my people had hearkened to my counſel! But Iſrael would none of me,* Pſal. 81. 11. *They did not chuſe the fear of the Lord,* Prov. 1. 29. *They choſe* their own ways, their Souls *delighted in their abominations,* Iſa. 6. 3. Thus much in general. But I would ſhew yet more particularly how the Will doth obſtruct the perfecting the work of Faith after it's begun in the Underſtanding. And it doth it as I conceive,

1. By calling off the Underſtanding from a frequent conſideration of that evidence by which it was firſt convinced of the Truth of God's Teſtimony touching the Promiſed Benefits, and the Condition and Means of obtaining them, and from a frequent application of it to the Will: And this the Will can do.

For, as the Underſtanding hath a power over the Will, ſo far as to repreſent its apprehenſions to the Will in order to its acting thereupon according to a Man's own concerns therein; ſo alſo the Will hath a kind of power over the Underſtanding, both to put it upon frequent conſideration, to ſtrengthen it ſelf in the belief of that which the VVill would have to prove true and to be believed; and alſo to call it off from ſo doing, when there is a great reluctancy in the VVil againſt having that prove true which the Underſtanding repreſents as true. And if the Underſtanding be taken off, ſo that it hath not frequent recourſe to that evidence which firſt procured its *Aſſent* unto the Truth of God's Teſtimony in the Goſpel, that it might be thereby nouriſhed, ſtrengthened, and maintained; that Faith in the Underſtanding will languiſh and grow weak, and ſo have no powerful operation upon the VVill to change and renew it, and to procure its effectual conſent to perform the Condition of the Promiſe, when the Will ſtands diſinclined of it ſelf, to the Verdict of the Underſtanding. Beſides, if the Underſtanding doth not *ply* the VVill, and frequently inculcate upon it, its own apprehenſions concerning God's Teſtimony, and the conſequence and concernment of it to a Man's own ſelf, thereby to make the VVord believed to be an *ingrafted Word*, it will not work any Cure upon it, or any thorough change in it.

The unwillingneſs in Men to have their Minds ingaged in the conſideration of God's ways and their own, is the reaſon of their turning back from him. *Job* 34. 27. *They turned back from him, and would not conſider any of his ways.* As on the contrary, the Scripture repreſents the converſion of a ſinner as proceeding from the conſideration of the bad tendency of his evil ways. *Ezek.* 18. 28. *Becauſe he conſidereth*

*and turneth away from all his tranſgreſſions which he hath committed, he ſhall ſurely live, he ſhall not dye.* And our Saviour ſeems to caſt mens profiting, or not profiting; their Belief, or not Belief, by hearing God's Teſtimony in the Goſpel, upon their conſidering, or not conſidering of it. *Mark* 4. 24. *And he ſaid unto them, Conſider what you hear* (ſo Dr. *Hammond* reads it) *for with what meaſure ye meet* (viz. in conſidering, or not conſidering) *it ſhall be meaſured to you again*, in profiting, or not profiting; which is to be underſtood according to God's ordinary proceeding with Men.

The reaſon why the Faith of thoſe reſembled by the ſtony ground, doth not abide, or come to perfection, is, becauſe they have no Root in themſelves, and that comes to paſs for want of much conſideration, and a frequent working the firſt conviction of the mind from the evidence of Truth, into the Will and Affections, by a conſtant Conſideration, and cloſe Application of it. *Acts* 17. 11. *They ſearched the Scriptures* [*daily*] *whether thoſe things were ſo*; and *therefore they* Believed.

2. When men hold faſt their Luſts, out of their great love to them, notwithſtanding their conviction in their Underſtandings, and are not willing to part with them upon any terms, the Fumes of thoſe Luſts continually aſcending, will cloud and darken the Underſtanding as a thick Fogg doth the Sun, and by degrees make it leſs capable of diſcerning its Object, *viz.* ſaving Truth, in its clear evidence, and proportionably hinder its operation upon the Will. *The cares of this World, and the deceitfulneſs of Riches, and the luſts of other things, choak the Word, and it becometh unfruitful*, Mar. 4. 19. *He that hateth his Brother is in darkneſs, and walketh in darkneſs, and knoweth not whether he goes, becauſe darkneſs hath blinded his eyes*, 1 John 2. 11.

3. Sinful Mens Underſtandings are not ſo uncorrupt, but that they are apt to be bribed by their Wills, to caſt about and deviſe how to evade the force and edge of their own Notices and Dictates, and to attempt and baffle their former apprehenſions and convictions, to the end they may ſtill retain their luſts without any great diſturbance from their Underſtandings. This when it is yielded to, and put in practice, is that which in Scripture is called Mens *cloſing their eyes, leſt at any time they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and ſhould be converted and healed*, Mat. 13. 15. And when this takes place in Profeſſors of Chriſtianity, that do believe that Faith, Repentance, and Obedience are neceſſary to Salvation, as the Condition on which it is promiſed; the way by which they uſually deceive their own Hearts, is, by perſwading themſelves, that they do perform the Condition of the Promiſe in theſe, when indeed they do not; but frame to themſelves Notions of ſaving Faith, Repentance and Obedience, different from the Scripture Notions of them, as I ſhall ſhew in each of them.

1. Many delude themſelves, by taking up a wrong Notion of Saving Faith, and ſo think they have it, when they have it not. They believe indeed Chriſt to be the Son of God, and Saviour of the World, and that thoſe ſhall be ſaved that believe in him, and

thoſe

thoſe damned that do not, becauſe the Scripture, which they believe to be the Word of God, ſaith ſo: And thus far they believe rightly objectively. But then they deceive their own Souls, by perſwading themſelves that a meer *Aſſent* of their minds to the Truth of theſe, and other Evangelical Verities, is the Faith to which the promiſed Juſtification and Salvation is made, though it hath no ſuch powerful operation upon their Wills, as to make them new Creatures, to make any thorow change in the temper of their Hearts and tenor of their Lives. And many doubtleſs have been greatly ſtrengthened in this deluſive confidence, by having been taught that Faith juſtifies without any VVorks at all. Aud theſe again perſwade themſelves, that they believe in Chriſt to the ſaving of their Souls, becauſe they rely on him alone for Salvation, and upon what he hath done, and ſuffered for them, though they love their ſins, and live in them ſtill. Juſt like ſome *Jews* of old, who though they were very bad in their Lives, yet *leaned upon the Lord, and ſaid, is not the Lord among us? None evil can come upon us*, Mich. 3. 11. Iſa. 48. 1, 2 They leaned upon God's Promiſe of being their God, as thoſe do upon Chriſt's undertaking to be a Saviour, although they overlooked the Condition to be performed by them in being a People unto him, in loving and ſerving him as thoſe Chriſtians I ſpeak of, alſo do. Though Chriſt alone is to be relyed on for Salvation, as touching all that is proper to the Mediatory Office and VVork, yet no Man is to rely on him, ſo as to think he ſhould excuſe him, if he do not Repent, or be not Regenerate; or as if he did Repent, or were Regenerate for him. If they do; they promiſe themſelves from him, that which he never promiſed, or undertook, but hath told them plainly, That except they themſelves Repent, they ſhall Periſh; and that except they themſelves be Born again, they cannot ſee the Kingdom of God.

2 They deceive their own Hearts alſo in the nature of Repentance; their Notion of it being one thing, and the Scripture-Notion of it quite another: So that they perſwade themſelves they have Repented, when indeed they have not. They know and believe perhaps Repentance to be neceſſary to Salvation, becauſe Chriſt hath ſaid, that *except ye repent, ye ſhall all likewiſe periſh* But then they miſtake, in perſwading themſelves that they do repent, becauſe they are frequently ſorry for what they have done, tho' they ceaſe not to do the ſame again. Indeed, when the pleaſure of Sin is over, and rebukes of Conſcience come in the room of them; theſe trouble their minds for what they have done, which was the Repentance of *Judas*; and *there is no peace to the wicked, who are like the troubled Sea.* Now this they count Repentance, though it work no effectual and thorow change in Heart and Life; but when that ſad fit is over, they appear to be the ſame Men they were before, by returning to the ſame ſins.

And herein the *Romiſh* Church hath moſt unhappily laid a Snare, which, as is to be feared, catcheth multitudes of Souls to their Deſtruction, in aſſerting *Contrition*, yea, *Attrition* with Confeſſion, to be Repentance ſufficient to Salvation. VVhereas ſorrow *alone*, though it be *godly ſorrow*, is not Repentanee, but as St. *Paul* ſaith, *Godly ſorrow worketh*

*Repentance*

*Repentance*, 2 Cor. 7. 10. But Repentance it ſelf, which is Saving, conſiſteth chiefly in a real change in Mens apprehenſions of, and affections to both Sin and Duty; and in *ceaſing to do evil, and learning to do well.*

Others again deceive themſelves in taking a partial Reformation, for true Repentance: Becauſe they have left ſome ſins which they could beſt ſpare, as blemiſhing their Reputation, or impairing their Eſtates, or their Health: And becauſe they have done many things (which yet *Herod* alſo did, *Mar. 6.*) they think they have Repented, and are Converted, though they retain others which are more gainful, or yield them more pleaſure. Whereas the ſincerity of Repentance can be nothing leſs then a hatred of, and turning from ſin, as ſin, and ſo from all ſin, by diligent and careful endeavours.

3. They deceive themſelves by a falſe Notion of that Obedience which is neceſſary to Salvation. They believe in the groſs indeed, that Obedience to the Commands of God, to the Rules and Precepts of the Goſpel, is neceſſary to Salvation, becauſe the Scripture ſo plainly declareth it to be ſo: But then they deceive their own Hearts, in thinking and perſwading themſelves that they have performed this part of the Condition of the Promiſe, when as they have not performed one half of it. They have been, it may be, ſomewhat careful to be found in acts of External Worſhip and Devotion, both publick and private; and to keep themſelves from Idolatry, Swearing, Curſing Sabbath-breaking, Murder, Adultery, Stealing, Falſe-witneſs-bearing, and the like, in the outward and groſs acts of them. But all the while have made no conſcience of governing their Thoughts, Affections, and Paſſions, nor their Tongues neither, as to many things. And in all this, wherein do they exceed the *Phariſees?* whom if we exceed not in Righteouſneſs, Chriſt hath told us (who beſt knows) that we ſhall never enter into the Kingdom of Heaven, *Matth.* 5. 20. They were ſtrict and zealous in the obſervation of the Laws for Circumciſion, Sacrifices, Sabbaths, Tythes, and other poſitive Precepts, and that to a tittle: And Faſted often, and made long Prayers, and gave Alms; and made Oſtentation alſo that they were not as others were; Extortioners, Unjuſt, Adulterers, nor as the *Publicans*. And why would not all this bring them to Heaven? Becauſe all this notwithſtanding (as they had not Faith in Chriſt, ſo) they were Covetous, Proud, and Ambitious, ſeeking Honour one of another, contemning, and deſpiſing others; they were Envious and Malicious, Cruel and Ill-natured, Unmerciful, and Perſecuting ſuch as faithfully reproved them. They made clean the outſide of the Cup and Platter; and ſo far as they did ſo they did well: But that for which Chriſt denounced Woe to them, was, that their *inward part was full of ravening and wickedneſs*, and for want of love to God, and of Judgment, Mercy, and Fidelity.

God is a Spirit, and the Service that is acceptable to him, as being moſt agreeable to his Nature, is that which is done *in Spirit and Truth.* And therefore his Precepts are given to govern the inward Man, as well as the outward.

He

He that ſaid, *Thou ſhalt not kill*, hath ſaid alſo, *Thou ſhalt not hate thy Brother in thy heart, nor be Angry with him without a cauſe*, or *bear a grudge againſt him.* He that ſaid, *Thou ſhalt not commit Adultery*, hath ſaid alſo, *Thou ſhalt not luſt after a Woman in thy heart.* And he that ſaid, *Thou ſhalt not ſteal*, hath ſaid alſo, *Thou ſhalt not covet*, and the like. And therefore, they that think themſelves to be Obedient Children to God, upon account of their abſtaining from outward groſs Sins, and of being outwardly Righteous, and do not truly endeavour, and make a buſineſs of it to mortifie and ſubdue their Pride, Covetouſneſs, love of the World, Envy, Hatred, Malice, thoughts of Revenge, the unrulineſs of Paſſions, and all immoderate Affections; but indulge themſelves in theſe, or any of theſe, or the like; they deceive themſelves, whatever their External Conformity to Divine Precepts otherwiſe may be. They are *the pure in heart that ſhall ſee God. And they that are Chriſts, have crucified the fleſh, with the affections and luſts.*

God obſerves more what Men are inwardly, than what they are outwardly; and judges of them accordingly. *He is not a Jew*, nor he a Chriſtian, *who is one outwardly in the fleſh, but he who is ſo inwardly in heart, whoſe praiſe is not of Men, but of God*, Rom. 2. 28, 29. And therefore St. *James* counted them but *Earthly, Senſual, and Deviliſh*, in their Profeſſion of Chriſtianity, how high ſoever they profeſſed, and ſuch as did *lye againſt the Truth*, that indulged *bitter envying and ſtrife*, though it were but *in their hearts*, Jam. 3. 14, 15. And if Luſts and Paſſions within ſhall break out in an unbridled Tongue, in Slandering, Reviling, Back-biting, Evil-ſpeaking, raſh and uncharitable Cenſuring, or the like; how Religious ſoever ſuch a Man may otherwiſe ſeem to himſelf, or others, yet St. *James* hath plainly determined his caſe; ſuch an one hath *deceived his own heart, and his Religion is vain*, Jam. 2. 26. Mat. 5. 22.

Men may go a great way in Religion, yea ſo far as until they *are not far from the Kingdom of God.* Yea, *many ſhall ſeek to enter* in, by doing many things in order thereto, and yet *ſhall not be able*, for want of *ſtriving* to do all that is neceſſary thereto. And for that very reaſon, and becauſe of the great danger of Chriſtians falling ſhort, tho' they have gone far, and done much, are they ſo earneſtly Exhorted to *work out*, or to *work through* their own Salvation with Fear and Trembling; with a fear of falling ſhort, *Phil.* 2. 12. And not only ſo, but to *fear* even a *ſeeming* to come ſhort of the promiſed Reſt. *Heb.* 4. 1. *Let us therefore fear, leſt a promiſe being left us of entering into his Reſt, any of you ſhould ſeem to come ſhort of it.* The matter is of that huge conſequence, that every wiſe Man that doth not *deſpiſe his own Soul*, ſhould be afraid to do, or omit to do, any thing that hath but the leaſt *ſeeming* ſhew or apperance of putting his Salvation into any hazard. And therefore [All] *diligence* is not too much for the wiſeſt Man living to uſe, to *make his calling and election ſure*, 2 Pet. 1. 10.

Thus when Mens Underſtandings are bribed by their corrupt Wills, they then take up with a partial Faith, a partial Repentance, and a partial Obedience, inſtead of that which is Evangelically compleat, and hope it is a fulfilling of the Condition of the Promiſe.

And when Men ſhut their own Eyes, and ſtop their own Ears againſt the evidence of the Word of Salvation, that they may the more quietly enjoy the pleaſures of any ſin, God many times in his Righteous Judgment, after much ſtriving, and long-ſuffering, withdraws the Aſſiſtance of his Grace and Spirit, and leaves them to themſelves, and their own Deluſions, and to be practiſed upon by the Devil for their farther hardening; according to that dreadful Propheſie, in *Iſa.* 6. 9, 10. mentioned no leſs than five or ſix times in the New Teſtament, *Mat.* 13. 14. *Mar.* 4. 12. *Luke* 8. 10. *Joh.* 12. 40. *Acts* 28. 26. *Rom.* 11. 8. *Go tell this people, hear ye indeed, but underſtand not, and ſee ye indeed, but perceive not. Make the heart of this people fat, and make their Ears heavy, and ſhut their Eyes*, &c. When Men will not receive the love of the Truth, that they might be ſaved, but have pleaſure in Unrighteouſneſs, God ſometimes *ſends them ſtrong deluſions to believe a lye*, 2 Theſ. 2. 10, 11, 12. Whereas on the contrary, the good-ground hearers are diſcribed by the *honeſty* of the Heart, into which they receive the Word: They ſtudy no tricks or ſhifts, nor uſe any ſhuffling upon the account of any diſhoneſt intereſt, to evade the plain Truth, but are content that ſhould take place, and all other things give place to it: They *ſuffer* that Word which was received and aſſented to in the Judgment before, in order of Nature, *to ſink down into their hearts*, by which the Will and Affections become changed.

## CHAP. IV.

### *How, and after what manner, Faith in the Underſtanding, works ſavingly upon the Will.*

THE Faith of *Aſſent* in the Underſtanding, worketh a *Conſent* in the Will unto the *Condition* of the Promiſe, by its operative and affecting influence upon the Paſſions of Hope, Fear, and Love, the powerful Principles of Action in Man. For tho' Faith in the Underſtanding, is the firſt Principle of Action as Chriſtian, yet not that, but the Will, as it is affected with Hope, Fear, or Love, is the next and immediate Principle of Action. The Underſtanding, when it rightly performs its Office, doth not only aſſent unto the Truth of Divine Revelation, upon competent Evidence that it is from God; but alſo conſiders and weighs, as in a balance, the import of it, and how a Man is concerned in it; as whether it betoken Good or Evil to him, and how much, and upon what terms, whether Abſolutely, or Conditionally; and what the Condition is: All which, when brought down to the ſubordinate Faculties of the Soul, the Will and Affections, is apt to affect them, and work upon them more or leſs, according as the things believed are apprehended more or leſs to concern a Man.

And

And the things believed, Eternal Life, and Eternal Death, in another World, being Inviſible and abſent things; it is a Man's Faith, touching the reality of them, that ſupplies the room or abſence of ſenſe. *For Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen*, Heb. 11. 1. We neither ſee nor feel the glorious things promiſed, nor the dreadful things threatned in another World, otherwiſe than by Faith, which gives the Believer a proſpect of them. But a Man by his Faith in that Goſpel by which they are revealed, hath a foreſight of them, (as *Abraham* had of Chriſt's Day) and that fills the Soul with Hope, and Fear, and a ſenſe of God's love, in giving ſuch an Hope. And this Hope, Fear, and Love, puts Men upon, more or leſs, Care, Diligence, and Induſtry, in doing what is neceſſary for the obtaining of the one, and eſcaping the other, as they are more or leſs influenced by a Faith that is weaker or ſtronger, or more or leſs active and exerciſed about theſe things. And hence comes that change which is made in the Hearts and Lives of true Believers, who *walk by Faith, and not by Sight*; that is, they govern their Lives by the belief of inviſible, and not ſenſible things, 2 *Cor.* 5. 7. This in general. But more particularly, the Faith of *Aſſent* in the Underſtanding, works the Faith of *Conſent* in the Will, by its operation upon thoſe three Paſſions, or Affections of the Will, Hope, Fear, and Love.

1. As a firm aſſenting to the Truth of God's Promiſe through Chriſt, of pardon of Sin, and Eternal Life, upon Condition of Repentance and new Obedience, together with his Faith, gives a Man hope and confidence of obtaining theſe great benefits upon the terms on which they were promiſed.

The hope of this Happineſs, cauſeth a Man to be willing to comply with the Condition upon which it is promiſed, in order to the obtaining the Happineſs itſelf.

There is a Principle of Self-love, planted by God in the Nature of every Man, by which he doth naturally deſire and aſpire after the happineſs of his own Being. And that will put a Man upon the uſe of ſuch Means, and the performance of ſuch a Condition, without which, he believes, and is verily perſwaded, he cannot be happy. Now, every Man in whom there is the Faith of Aſſent unto the Truth of God's Teſtimony in the Goſpel, firmly fixed, being verily perſwaded that everlaſting Happineſs is not attainable without Repentance, Regeneration, and ſincere Obedience, becauſe God hath declared this as plainly as he hath done any thing: (And it is the nature of Faith to acquieſce in his Teſtimony.) The love of the End, which is Man's own Happineſs, makes him in love with the Means, ſuch as is Repenting, Mortifying, and Obeying, without which he cannot attain his end in being Happy. This Principle of Self-love under the conduct of a Man's Underſtanding and Reaſon enlightned, and regulated by a Declaration of the Divine Will, and influenced by a firm belief of it, will work in a Man new Apprehenſions of, and new Affections to both Sin and Duty: and will cauſe him to abandon the little *pleaſures of ſin, which are but for a ſeaſon*, that he may come to the

the fruition of that *fulneſs of joy, and thoſe Rivers of pleaſure, which are in the preſence of God, at his right hand, for evermore*; when once he knows, and firmly believes that they cannot otherwiſe be obtained.

Thus by Faith is the *victory over the world* obtained, in all its Temptations, from Honours, Profits, and Pleaſures, 1 *Joh.* 5. 4. For by ſuch a Faith a Man well perceives that the World offers him to his unſpeakable loſs, though it ſhould offer him all of theſe that it is able to confer upon him, if it be upon condition of doing, or omitting to do, that by which he ſhall certainly deprive himſelf of that *Glory, Honour, and Immortality*, which he is well aſſured of, through Faith in God's Promiſe, if he *overcome*.

We ſee Men are ſo commonly governed by a Principle of Self-love, in parting with a leſſer Good or Conveniency for a greater, even in the things of this Life, that they are worthily and deſervedly counted Fools that do the contrary: And therefore, thoſe are guilty of ſo much the greater Folly and Madneſs, who deprive themſelves of the Happineſs of Heaven, by a ſinful ſeeking or poſſeſſing of the Honours Profits, or Pleaſures of this Life: As the Happineſs of Heaven exceeds the enjoyments of this World, in kind and height of Satisfaction, and in continuance and duration; ſo Rational a thing it is to live and walk by Faith of unſeen things, and Unreaſonable and Unmanly to be governed by the ſenſe of preſent things, in oppoſition thereunto, 2 *Theſſ.* 3. 2.

2. The Faith of Aſſent in the Underſtanding, worketh a Conſent in the VVill to the Condition of the Promiſe, as the paſſion of Fear is awakened by believing God's Threatnings againſt ſuch as do not obſerve and fulfil that Condition. There is a Principle of Self-preſervation planted by God in every Man's Nature, by which he fears and abhors that which he knows, and verily believes, tends to the infelicity and miſery of his Being; and which puts him upon the avoiding of that which he believes hath ſuch a tendency, in order to the declining the Miſery, or Deſtruction itſelf.

VVhen a Man receives ſuch ſayings into his Underſtanding, as threaten, that, *if ye live after the fleſh, ye ſhall die*; that, *except ye repent, ye ſhall all periſh*; that, *without holineſs, no Man ſhall ſee the Lord*, and the like; and doth Aſſent unto them, as the true ſayings of God, which Aſſent is his Faith; the fear of the Miſery threatned, and the Principle of Self-preſervation, work in him a deſire and endeavour to have his ſinful Inclinations and Appetites Mortified, and a care to avoid the outward acts of ſin, as really and truly as he deſires to eſcape Eternal Deſtruction itſelf; as believing and knowing they tend thereto, and that he cannot eſcape the one, without a ſincere deſire and endeavour to deſtroy and avoid the other.

And in this way, Faith is a Believer's *Victory, by which he alſo overcomes the World*, when it tempts him to ſin, by threatning him with Diſgrace, loſs of Eſtate, or Liberty, or with enduring of corporal Puniſhment, or Death itſelf. For he believes the Puniſhments in the other VVorld to be of ſuch a nature and duration, as that the worſt things which Man can inflict, are altogether inconſiderable in compariſon

pariſon of them. By which Belief he is ſo far guided, that he chuſes to ſuffer the leſs, when his faithfulneſs to God, and his own beſt intereſt doth expoſe him to it, rather than to expoſe himſelf by unfaithfulneſs to infinitely the greater, to avoid the leſs. And thus Faith purifies the Heart of all inordinate Affection to Riches, Honour, Eaſe and Pleaſures, *Acts* 15. 9.

III. The Faith of Aſſent or Credence in the Underſtanding, touching the exceeding greatneſs of God's Love to Mankind in the gift of Chriſt for their Redemption, and in his great and precious Promiſes made in him, upon a very gracious Condition, works in the Will a love to God, and ſo a love to pleaſe him, in doing thoſe things which he hath made the Condition of his Promiſe. When once the Underſtanding repreſents it to the Will, as a certain Truth, upon clear Evidence, that notwithſtanding Mens Apoſtacy from God, and Rebellion againſt him, and the Condemnation they are under thereby; yet God is Reconcilable to them, yea, willing, and ſo deſirous to Reconcile them to himſelf; that, as an Evidence and Proof of it, he hath given his own Son Chriſt Jeſus, to become *a Ranſom for them*; and that he hath made a new Covenant, declaring that upon account of his Son's undertaking for them, he is not only abundantly willing to pardon all ſuch as ſhall unfeignedly Repent of their diſloyalty, and ſincerely return to their Duty; but that he will alſo bountifully reward their future ſincere Obedience, with perfect and perpetual Happineſs: I ſay, when all this is repreſented to the Will, as unqueſtionably true, it will work in it a love to that God and Saviour, that hath been ſo loving, if it be but kept cloſe to it. A manifeſtation of ſuch love and goodneſs to Man, and that while yet in enmity againſt God, ſo ill deſerving, and ſo obnoxious to *the power of his wrath*; when he hath no need of him, nor can be profited by him, will create good thoughts of God, and reconcile Man's Mind to him, and work melting Affections in him to God, when heartily believed.

What Rebel is there, or nature ſo bad, that would not be won to leave off Rebelling againſt his Prince, and to love and pleaſe him upon undoubted aſſurance, that by ſo doing he ſhould not only be pardoned, and reſtored to Favour, but alſo perferred to the greateſt Honour and Happineſs he is capable of receiving from any Mortal? And yet how weak a motive is this in compariſon of what comes from God, to reduce Men to their love and loyalty to him? God's love to Man, when perceived, and heartily believed, is the great motive, and attractive of Man's Love to God. *We love him, becauſe he firſt loved us*, 1 Joh. 4. 19. Love is an active and commanding Principle in Man, and procureth Thoughts, Cares, and Endeavours of pleaſing God. *If any Man love me, he will keep my words*, ſaith our bleſſed Saviour, *Joh.* 14. 23. And after this manner, *Faith worketh by Love*, Gal. 5. 6.

Thus I have repreſented to you, how, and after what manner, Faith in the Underſtanding works a ſaving Conſent in the Will, unto the Condition of God's Covenant of Salvation.

# CHAP. V.

## *Some few Objections anſwered.*

I. SOME have thought Men may be Juſtified only by their Believing, even while they are Ungodly in their Lives; and have thought that Scripture, *Rom.* 4. 5. will bear them out in ſuch a conceit, which ſaith, *He that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs.* But they groſly miſtake the Scripture, and deceive themſelves. For that Text ſpeaks of God's Juſtifying the *Gentiles* upon their ſincere converſion to the Chriſtian Faith and Life, though they had lived in *Gentiliſm*, in all Ungodlineſs before, and until then, and though they ſhould not work at all, as the Judaizers would have had them, in turning *Proſelytes* to the Jewiſh way. But otherwiſe, it's flatly againſt the expreſs Doctrine of the Goſpel, and current of the Scriptures, for Men to hope to be pardoned by any Believing whatſoever, while they remain Impenitent; as every Man doth while he remains Ungodly. *To juſtifie the wicked, is an abomination to the Lord.* It's ſaid that Chriſt made the Blind to See, and the Deaf to Hear, and the Dumb to Speak; as well as it's ſaid, God Juſtifieth the Ungodly. But is any Man ſo ſenſeleſs as to think that Chriſt made them to See, to Hear, and to Speak, while they remained Blind, Deaf, and Dumb? And if not, but that they know the meaning is, that Chriſt made thoſe to See, to Hear, to Speak, which had been Blind, Deaf, and Dumb, before thoſe Cures were wrought upon them; they might as well know alſo, that the meaning is, that God juſtifieth thoſe upon their believing, which had been Ungodly until then, and not that he juſtifies them while they remain Ungodly.

II. Some alledge, that although the Faith which is alone, and without the concomitant effects of it, Repentance, Regeneration, *&c.* doth not juſtifie; yet that Faith *alone* which doth produce ſuch effects, doth juſtifie without the concurrence of theſe in the juſtifying Act. Which they illuſtrate by this Similitude. A Man ſees with his Eye alone, though he doth not ſee with his Eye that is alone, or ſeparated from his Body. In return to all which, let theſe things be conſidered.

1. They that go thus far, do grant that which will ſecure the Notion of the neceſſity of Repentance, Regeneration, and new Obedience unto Juſtification. They grant we ſee ſuch a neceſſity of theſe, as without which no Man can be juſtified, no not by Faith. In granting which, though we ſuppoſe them to err in their foreſaid Notion, yet this makes their Error the leſs dangerous; becauſe the preſence of

of Repentance, Regeneration, and Obedience, are no leſs neceſſary to Juſtification, according to this account, than they eſteem them to be, who ſay they concur with Faith in the very act of Juſtification.

2. When they ſay, Faith alone is all that is neceſſary to the Juſtifying Act, without the concurrence of any thing elſe done by us: By Juſtifying Act, they mean either God's Act, or Man's Act. If Man's Act, that's nothing but Man's performing the Condition upon which God hath promiſed to Juſtifie Men. If they mean God's Act, it is his imputing Mens performing the Condition of the Promiſe unto them for Righteouſneſs. The only thing then in queſtion will be, what it is which is a fulfilling of the Condition of the Promiſe of Juſtification, which God imputes for Righteouſneſs? If they ſay, it is only the Aſſent of the Underſtanding unto the Truth of God's Teſtimony in the Goſpel; or this Aſſent, together with a Reliance on Chriſt for Salvation: I have ſhewed before, that both theſe may be found in Men Unregenerate, and Unjuſtified: And that theſe two of themſelves, without Repentance and hearty Obedience to the Laws of Chriſt, are not a fulfilling of the Condition of the Promiſe, and that conſequently Men, without theſe, cannot be juſtified by any Faith whatſoever; and ſo not by Faith alone; unleſs they will call Repentance and Heart-Obedience, in conjunction with the foreſaid Aſſent of the Mind and reliance of the Soul, by the name of Faith: Which if they will, we are agreed as to the Thing at leaſt, if not to the Name, that we are juſtified by ſuch a Faith alone. And yet I doubt not, that whenever Juſtification is promiſed to Believing ſingly and alone expreſt, but that there the foreſaid effects are comprehended under the name alſo, for the Reaſons formerly given.

3. They which ſay, we are juſtified by Faith alone, but not by that Faith which is alone, do diſtinguiſh, where the Scripture doth not diſtinguiſh: The Scripture no where ſaith, we are juſtified by Faith alone, as contradiſtinguiſhed from Repentance, Evangelical Obedience, *&c.* The third Chapter of *Rom.* 28. and *Tit.* 3. 5. are ſometimes made uſe of to countenance their Notion; but to how little purpoſe, hath been ſhewed already in the Treatiſe, which needs not be here repeated.

4. The Scripture is not only ſilent in the caſe, not any where affirming we are juſtified by Faith alone; but it expreſly affirms the quite contrary. *Jam.* 2. 24. *Ye ſee then how that by Works a Man is juſtified, and not by Faith only.* That this is affirmed in reference to our Juſtification before God, had been ſhewed before.

5. Faith and Repentance are a joint Condition upon which Juſtification is ſuſpended, and are both conſtituted ſo by the ſame means, and that is by promiſe of pardon to ſuch as do Believe, to ſuch as do Repent, and by threatning the contrary to thoſe that do not both. And if they are a joint Condition of the Promiſe of Juſtification, then Juſtification proceeds not upon either of them alone, but upon both together.

6. Whereas it is ſaid in the Similitude, that a Man ſees with his Eye alone, though not with his Eye which is alone, or when it is alone.

alone. I doubt this is no more true, than that which is intended to be illuſtrated by it. For Naturaliſts will tell them the contrary, That it is not the Eye alone, by which a Man ſees, but that it is the Soul that ſees by the Eye as its Organ. The Eye ſees not when the Soul is departed, though it be not then alone. I confeſs, I cannot poſſibly conceive either how the Soul ſhould not concur with the Eye, in the Act of ſeeing, when the Eye cannot ſee without it; nor yet that Repentance ſhould not concur with Faith, in the Act of Juſtification, ſo long as Men cannot be Juſtified by Faith it ſelf without it, or in the abſence of it, as they themſelves grant.

3. This lies in the way of ſome; they cannot conceive how Juſtification by Evangelical Obedience, as well as Faith, ſhould conſiſt with the poſſibility of ſomes being juſtified by Believing, who yet may not live ſo long after, as to have an opportunity of doing good Works.

How rare Inſtances of this kind are, I ſhall not diſpute: But doubtleſs, whenever Men ſo believe God's Promiſe of pardon through Chriſt upon their Repentance, and the neceſſity of their own Repentance for the obtaining of it, as that they in VVill, and a fixed and laſting Reſolution, become new Men, then they firſt believe unto Juſtification. And it is not impoſſible but that ſome may ſo believe, that may never after they do ſo have opportunity to be much active in External Acts of Obedience. But though this ſhould ſo fall out, yet ſuch are not juſtified without Evangelical Obedience as well as Faith. For,

1. Theſe Motions and Acts of the VVill, are themſelves Acts of preſent Evangelical Obedience.

2. They are in the Root and Cauſe, Evangelical Obedience future, and to come.

*Firſt*, They are in themſelves Acts of preſent Evangelical Obedience. For by theſe Motions and Acts of the VVill, Men do, whenever they take place, turn from Sin to God and their Duty, out of Hatred to that they turn from, and out of Love to that they turn to. And theſe Acts of the VVill, which conſiſt in Affection and Reſolution, are proper effects and fruits of Faith in the Underſtanding, and Acts of Heart-Obedience in the ſight of God, and a conformity of Soul to his declared VVill and Commandment. And they may as well, and as truly be called VVorks, as evil Acts of the VVill may, ſuch as are a love to evil, and deſires and reſolutions of perpetrating it: VVhich evil Acts of the VVill, are yet in Scripture called VVorks, and a working of wickedneſs, *Pſal.* 58. 2. *Ye work wickedneſs in your Hearts*, Micah. 2. 1. *He that looketh upon a Woman to luſt after her, hath committed adultery with her already in his heart*, Matth. 5. 28. And *envy, wrath, and hatered*, which are Internal Acts of the Soul, are called VVorks of the Fleſh, *Gal.* 5. 19, 20, 21. And if ſuch inward fixed Reſolutions in Men, of obeying God in external Acts, if ever they have opportunity and a Call to it, did not paſs in God's account for Obedience, and were not accepted inſtead of the Deed, when opportunity for the Deed is wanting, the beſt Man in the World could be

no

no Diſciple of Chriſt, who doth not actually forſake all that he hath, and lay down his Life for him. *Whoſoever of you forſaketh not all that he hath, cannot be my Diſciple*, ſaith he, *Luke* 14. 26, 33. Whereas Chriſt pronounceth the Poor in Spirit, Bleſſed; many of whom never became actually Poor for his ſake, as not being called to it. But if they are Poor in Spirit, if they firmly reſolve to become Poor, in forſaking all for Chriſt's ſake, when called to it, theſe are capable of Bleſſedneſs in Chriſt's account, as well as thoſe that ſuffer the loſs of all for Righteouſneſs ſake, *Matth.* 5. 3.

*Secondly*, Thoſe Acts of the Will, are, in the Root and Cauſe, Evangelical Obedience future, and to come: Becauſe thoſe Reſolutions againſt evil, and for good, when they are of a fixed and laſting nature, (as they always are, when, together with Faith, they make Men capable of Juſtification) will certainly produce external Acts of ſincere Obedience, as opportunity doth occur.

When the Tree is made good, it will bring forth good Fruit in the ſeaſon of Fruit, if it be not cut down before. When the Heart is renewed in affection and reſolution, the courſe of a Man's Life will certainly be anſwerable to it, if ever it have opportunity of ſhewing it. *A good Man, out of the good treaſure of his heart, bringeth forth good things*, Mat. 12. 35. And God who knows the Heart, doth judge of, and eſtimate Men according to what they are in the inward frame of their Heart, and prevalent bent of their Wills. *If there be firſt a willing mind, it is accepted according to that a Man hath, and not according to that he hath not*, 2 Cor. 8. 12. We judge of the Cauſe, by the Effects; of the goodneſs of Mens Hearts by the goodneſs of their Lives; to us the Tree is known by its Fruit: But God who is greater than our Hearts, and knows them better than we do, judges of the Effect by the Cauſe, and knows what a Mans Life will be, by what his Heart is, upon its firſt Converſion to him; and ſo confers on him the benefit of Juſtification, when the Foundation of a good Life is laid in the converſion and renewing of the Heart.

The Underſtanding of this Part of Diſcourſe, will ſerve not only to ſatisfy the foreſaid Doubt, but alſo to inform us what Evangelical Obedience is neceſſary to Juſtification in its beginning. Not but that actual Obedience in Life is neceſſary to the continuance of Juſtification, where Life is continued. And therefore we find that *Abraham* was juſtified by his after-believing, and after-obedience, as well as by his firſt; and ſo was *Noah* before him. *Noah* was a Righteous Man, and juſtified before *he became heir of the Righteouſneſs which is by Faith*, by his believing and obeying God, in preparing the Ark, *Gen.* 6. 9. *Heb.* 11. 7. It was by Faith in God's Promiſe that *Abraham* left his Country to obey God at the firſt, and by that he was firſt juſtified, *Heb.* 11. 8. And yet his believing God's Promiſe, *ſo ſhall thy Seed be*, which was not made till ſome years after, was imputed to him alſo for Righteouſneſs, *Gen.* 15. 9. It was many years after that again, that by Faith he offered his Son *Iſaac* upon the Altar, and yet by that he was

juſtified as well as by his firſt Faith and Obedience, *Jam.* 2. 21. Pardon of ſin, is our Juſtification from ſin, *Acts* 13. 39. And this we are directed by the Lord's Prayer, to pray for daily all our days. And the continuance of Juſtification is promiſed upon condition of continuance of Faith and Obedience to the Goſpel, *Col.* 1. 21, 22, 23. and a diſcontinuance of it threatned in caſe of diſobedience, according to the Tenour of the Parable, *Mat.* 18. from *ver.* 23. to *ver.* 35. By all which we may ſee what need there is for all Chriſtians to *work out*, to work through *their own Salvation with fear and trembling*, to which they are earneſtly exhorted, *Phil.* 2. 22. and *to run ſo, that they may obtain*, 1 Cor. 9. 24.

IV. Some to evil affect their own and others Minds with prejudice againſt Diſcourſes of this nature, do ſuggeſt, That the laying ſo great a ſtreſs upon Duty, as to eſteem any thing of it neceſſary to Juſtification, ſave Believing only, doth derogate from the Glory of Chriſt's great Undertaking in the buſineſs of Man's Salvation; and that it is a truſting in our own Righteouſneſs. But it will appear far otherwiſe, if they will but impartially conſider in what ſence, and upon what account ſuch ſtreſs is laid upon Duty; which I ſhall open in two Particulars.

1. They that rightly underſtand themſelves in this matter, do not look that any of their Duties, of what nature ſoever, ſhould of themſelves, as ſuch, be available to their Juſtification or Salvation; but that it is for the ſake of Chriſt, and upon account of his Undertaking for us, that God accepts and imputes for Righteouſneſs to us, ſuch Duty as Faith, Repentance, and Obedience is, and that he doth make promiſe of Juſtification upon Condition of theſe.

Since the Fall, we ſay, all our Duties that are acceptable to God, or available to us, become ſo through Chriſt, and for his ſake. And therefore, ſo long as we attribute and aſcribe the benefit we expect upon our Repentance, and ſincere Obedience, or Belief, unto Chriſt, and to his great and worthy Undertaking for us; we are far from derogating from the Glory of it, and from truſting in our own Righteouſneſs, in that Notion in which Mens truſting in their own Righteouſneſs is condemned in Scripture, or any otherwiſe than as our Duty is made a Condition, without which we ſhall have no part in Chriſt, nor be qualified for Glory.

2. When we lay ſuch ſtreſs upon Repentance, Obedience, *&c.* as a Condition, or part of a Condition of the Promiſe of Juſtification and Salvation, as without which we ſay, we cannot be Juſtified or Saved by Chriſt's Undertaking for us; yet then, this ſtreſs is laid, and depends upon the Will and Appointment of God, by which theſe Duties are thus made the Condition, and not on the intrinſick worth or value of the Duties themſelves ſimply conſidered, without reference to God's Ordination, appointing them to that uſe. For if God had not

not made a New Covenant, promiſing pardon for Chriſt's ſake to ſuch as do Repent, and Acceptance and Reward to ſuch as ſincerely Obey him, they would have had no ſufficient ground to have been confident of Pardon, Acceptance, or Reward, though they ſhould have Repented, and ſo Obey'd. And the reaſon is, becauſe Men are not Juſtified in the Eye of the Natural or Moral Law, upon any ſuch account as that is. So that all the ſtreſs which is laid on Duty by them that rightly underſtand their Duty in this matter, doth terminate partly in Chriſt's Undertaking for them, and partly in God's Inſtitution, and Appointment, who hath made his Promiſe of Juſtifying us for Chriſt's ſake ſo, as that he hath made our Duty of Repentance, and ſincere Obedience, a neceſſary Condition of it. And he that truſteth to be Pardoned, Accepted, and Rewarded for Chriſt's Sake upon his Repentance, and ſincere Obedience, becauſe God hath promiſed that he ſhall; truſteth in God, and in the fidelity of his Word and Promiſe. And in doing ſo, what more ſtreſs doth he lay upon Duty in this kind, than they that truſt to be Juſtified and Saved upon their Believing? For their Believing is matter of Duty, as well as their Repenting and Obeying: And their Believing would no more have entitled them to the benefit without the Promiſe, which gives them that Title, than other Acts of Duty would do. And other Acts of Duty do entitle to the ſame benefits as fully as Faith itſelf doth, where there is promiſe of the ſame benefits annexed to them, as Faith hath: And that they have, I have ſhewed before. So long then as the ſtreſs which is laid on Duty, terminates in Chriſt, and in God's Will and Appointment in the New Covenant, and is regulated by his Word and Promiſe, there is no danger of overcharging Duty.

It's true indeed, if we ſhould expect that Duty ſhould do that for us, which is proper only to Chriſt, as to expiate our ſin, or the like; we ſhould ſinfully overcharge it, as the Phariſaical *Jews* did their Sacrifices and other Legal Obſervances, in expecting remiſſion of Sin by them, without Chriſt's Atonement: Which Righteouſneſs of theirs, is for that cauſe called their own Righteouſneſs, which was by the Law, as being no method of Juſtification of God's appointment, but of their own deviſing, which in that reſpect, was indeed *but as filthy Rags*, and loathſome to God. But this is not the caſe with Proteſtant Chriſtians, who lay no ſuch ſtreſs upon Duty, no not upon Faith itſelf; but do acknowledge that all the power and virtue it hath to juſtifie, depends wholly upon, and is derived from the Will and Ordination of God in Chriſt, *Joh.* 6. 40. and 1. 12. *Epheſ.* 2. 8. And we ſay the ſame of Repentance, and ſincere Obedience alſo. And a confidence of being ſaved in a way of Duty upon ſuch terms, is repreſented in Scripture, as truſting in the *Righteouſneſs of God through Faith*, in oppoſition to ones truſting in his own Righteouſneſs, *Phil.* 3. 9. ſo far is it from truſting in our own Righteouſneſs, or from derogating from Chriſt in the Glory of his Undertaking for us.

And

And now for a Concluſion: It would be conſidered, whether ſuch as are educated in Chriſtianity, are not hardlier brought to live as becomes the Goſpel in point of Practice, than to believe that Chriſt Jeſus came into the World to ſave Sinners: and that he Died for them, and Roſe again: And whether there is not cauſe to fear, that very many more ſuch do eternally miſcarry through neglect of the former, than for want of the latter: And if there be, as doubtleſs there is, then Practical Diſcourſes among ſuch muſt needs be highly neceſſary, however ſome of weak minds, thirſt more after Diſcourſes Conſolatory upon account of Believing only. Which may ſerve inſtead of an Apology for writing this Diſcourſe. Saint *Paul* charged *Titus* to *affirm* this [ *conſtantly* ] that they which have Believed, be careful to maintain good Works, *Tit.* 3. 8.

*FINIS.*